

A TREATISE OF

Morall Philosophie con-

taining the sayings of
the wise :

WHEREIN YOV MAY SEE

the worthy & pithie sayings of Philosophers,
Emperors, Kings and Oratours : of their
lives, their answers, of what linage they
come of, & of what countrie they were:
whole worthy sentences, notable pre-
cepts, counsels, parables and sem-
blables, doe hereafter
follow.

First gathered and partly set foorth by
William Bauldwin, & now the fourth time
since that enlarged by *Thomas Paulfrey-*
man, one of the Gentlemen of the
Queenes Maesties Chap-
pell.

*If wisdome enter into thine hart, & thy soule
delights in knowledge : then shall counsell pre-
serve thee, & understanding shall keep thee.*
¶ PROVER. II.

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ATREATISE OF

THE NATURE AND PROPERTIES OF

THE HUMAN MIND

IN TWO VOLUMES

BY JOHN LOCKE

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TO THE VERTVOVS AND

Right honorable Lord Henry Hastings,
 Earle of Huntingdon, Thomas Paulfreyman
 his faithfull and dayly Oratour witheth
 increale of grace, knowledge, ho-
 nour, long life, and prof-
 peritie.

Although I haue bene already
 many times perswaded that your hono-
 ur from the cradle haue bene tra-
 ined up in the path way of vertue and
 according to the profession of a godly
 and true Christian haue receiued instructions of
 them in the sacred Scriptures, as also otherwise in
 prophane learning: the knowledge of both which,
 both age hath largely growne, shalpe neede no more
 helpe furtherance, for the keeping of those thinges
 whiche in memory which yee haue with such dili-
 gence receiued: yet hauing an eye to your state, upon
 whose shoulders, in time, some charge of this coun-
 try wealth is like to leane, as commonly is hap-
 pened to noblemen, but most worthily in deed to
 those whom God hath endued with the gife of un-
 derstanding and knowledge, I thought fitt to
 present vnto your Lordship, this little booke,
 Entituled, A treatise of Morall Philosophie, be-
 ing expedient to all estates, but most necessarie as
 Aristotle saith in his Ethicks to those that by ver-
 tue of knowledge shall haue the gouernance of
 a common wealth, which ought not onely to haue
 good wils to do wel: but also exactly to know & serch
 out with diligence a ready way & meane wherby they

The Preface.

And at all times as with a dearly beloved father
 (either in hart or in hand) receiue such aduertise-
 ments and godly counsailes, as shall neuer be re-
 swayed from such intentions, as be happily accom-
 plished in an honest and godly will: that thereby we
 may the true order and high estate of Dynaces, of
 nobilitie, and honour, of iustice, and such other like
 vertues, may effectually be knownen: but also of such
 to be rightly vnderstanded, put in use and practised,
 by their due & peculiar offices, to the common com-
 fort and commoditie of their countrey, by reaching
 to the enlarging the fauour and blessing of God, and
 gathering together the incomparable treasures of
 a faithful and true hart, even prayer and praise, as
 pious and holy of life if needs shall so require. Of
 which things inasmuch as this my labour hath
 endeared, and you of a godly disposition thereunto
 inclined, and like also be ready to put in practice:
 I thought it good to dedicate this my pious trea-
 sure unto your honour, & it might the rather apper-
 seign under the safe conduct of your goodness, be
 to the benefit of other that likewise are bent to follow
 the same fellow such godly counsailes and duties, for-
 getting as are in this present treatise contained, to the
 increase of vertue & furtherance of all such
 good and liuely motions, as shall be
 alwayes redound to the glorie
 and praise of god, and to
 the necessary
 relief
 for and comfort of the common
 weale. The spirit of God
 alway preserve you.
 Amen.

Thomas Paine's Journey into the

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I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

The Prologue.

Wise & good counsailes, with a good learning of
many famous, famous with a noble prince: like
many wise, with their precepts with the law
of the world gathered & put forth, following
the world. I should have formed the last number
of the whole summe of this treatise. It
would not only, as it appeared to me, have been
certainly to be enlarged, but also the more business
and labour to be carried. Yet notwithstanding
I have both the first & second portion of his worke,
both the first, although at both times not a little
enlarged with most stately sentences very notable &
valuable: so accordingly in their right places been
placed them with the addition and of certain omits
and chapters at the beginning of the booke, with the
beginning to introduce, although but briefly, the lives of
certain other Philosophers, Emperours, Kings, and
Barons, not mentioned before in his treatise: their
lives & of what lineage & of what their virtues
are following in their places; but also now againe
added that, seeing the diminution of the world, and
the great pleasure that all men would have there
in the hearing of such lively matters, as this is
not without yielding to divers purposes, neither yet
without any advantage, being able to be carried: I
have the same made, as the pleasure of time would
have required me fully, as I might tell
the good readers of this: not only with the
proceeding of the world as before, conveniently and
in part throughout the booke but also & in some
of the chapters, of some of the famous Philosophers,
and touching the same and being also of the nature of
the world, of the same nature, as such is to the nature
of the world of right, and so let amongst the
first
I.iii. chapters

The Prologue.

chapters, as effect of their cause, and a goodly
Beetleching thee (most gentle & friendly reader) I
although among these multitude of things, thou shalt
finde me to be grosse, rude & unlearned, however, the
boilde of all such lively graces and good gifts, as in
beed should rightly be full fraughted in the heart &
understanding of him that should take such such
worke in hand, to the contentation & well pleasing
of most men: a spe. talle of a learned reader, whose
eyes are plaine open, quickly to espie out such faults
as are in beed woth a reprehension) I shall therefore
most heartely desire thee, fauourably to beare with
mee, and with thy good, contented minde, friendly
to accept the ground of mine earnest good will,
where I haue (as beefore written) but little alter-
red, and as appeareth more slenderly furnished the
saide treatise: which is (if it be any thing at all)
worthy but of small commendation, in comparison
to the iudic and learned handling of the author:
Clare the author: whereof (Mr. Bauldwin) I yet
still (as beefore) gladly and most heartely referre the
whole commendation and praise, commending thee
by him, and through his good diligence, I haue first
occasion to finde, whereof I haue (I trust without
offence to God) humbly sent mention, of some
beetle in his heart be good, and worthy the accepta-
tion of God (although forse small a cause and lit-
tle spark of vertue.) I haue here good occasion
to commend unto the remembrance, which most
humble desire that not behindly, as an unthankful
friend or enemy to beare, to commend thee God
glorify: that where a by an whole, divine will,
should onely depend all our will, our whole adre-
sses & faithfull service, every man according to the
gift

The Prologue.

gift of god and his vocation: by whome in conside-
 ration of his ineffable goodnesse and lone towarde
 us (who onely weigheth & gladly accepteth & good-
 willeth of us here) we are either of his encouragement
 without feare boldly to represent and reuerentize
 him (such lively fruits of his grace (whatsoever they
 bee) more or lesse, as hee hath mercifully graced in
 us, beinge the author and onely giver of all good
 thinge, our onely patron, our straight way, & onely
 marche of very felicitie: f. b. whose order & most ho-
 ly will, whatsoever in any thing, wiseth one inch or
 nail breadth, hee goeth beside the right path, and
 wandereth out of the way. I haue therefore good
 hope, that there is no christian, or one that in verbe
 haue professed the good rule of Christ (except he be
 an hypocrite or a double) specially havinge know-
 ledge and blessed benefit of God, the gift of understand-
 inge & knowledge: by vertue whereof his minde
 should continually be inflamed with, as hee so strongly
 stirred & moved with wholesome precepts, honest
 opinions, and good instructions, throughout all his
 conversation and working, that both at any time,
 or for any thing, and specially for a good thing, the
 light of his friends or brother: and in service
 of friendship to purchase him himself, or to make
 of him from his foe, though he should loose there-
 by (if the case so nere touch him) a great part of
 his other place & glorie. For if in all our good ac-
 tions we do veraciously examine the right, straight,
 & true way of our calling, straightly entering in
 to the same, rather by our bloud and sweat, per-
 fectness and paine, (either to the accomplishing of
 duty, or execution of vertue) then rather to fling
 it in other mens matters, to what end he should

The Prologue.

I pray you, should all our diligence and study bee, during our liues, that they professed Christ, but fell to sin and allure, according to our knowledge, by our continuall trauaile, by our counteraunge faithfull working, if it were possible, all men in a christian and godly life: should in due appeare through our sufferance, that any poisoned and filthy possesse and infect our hearts to the contrary, that through either negligence or wilfulness in deceiuing our selues wee will loyter, delay, and vally with the time, with our duties, and with the gifts of Gods grace: Should not the remembrance of our selues, what we are, & what we haue, bee in vs continually quicke and lively? What haue we, that we haue not receiued? Or to whose glory should all such gifts as we haue receiued bee employed. Is there any thing in vs at all touching properly our owne nature wherein wee should reioyce or seek to be magnified? Rather with the gifts of grace, to purchase worldly exaltation, and not rather glorie. But God haue due honour, we be out of all doubt, that what soeuer we doe, on how so euer wee examine or iudge of our selues, the truth of Gods eternall, his iudgements are true, and according to his wylle, our opinions (by him) shall be tryed, & most straightly iudged: since enter not into iudgement our owne opinions: I iudge no man, neither let any man iudge of mee, but rather pray for mee, and I will most heartely pray for all men, that God of his infinite mercie & goodness, will vouchsafe to giue vnto vs his owne may be seruants, the spirit of humbleness and feare, & graciously to illuminate our eyes, that we may see, every good & perfect gift to be giuen vs of his free shewe, to be receiued and bled with thanks giuinge

The Prologue

[illegible]

The Prologue.

[illegible]

The Prologue.

corruptly and the glorie of their stony excellencie
through desire of spite of them that I have thus
hastily wrought: notwithstanding (I say) that my
gratitude, & unchangeable intention, hath been moving
of other reuengement; I would not live in the world
God who is mercifull, gentle in reuenging, and al-
wayes ready to further his good works in them who
ready begin to the increase of his glorie, will send
them a more sure and perfect guide, will give them
grace to be more thankfull & better to be his benefi-
ciaries, remembering thereby for ever the goodness and
perfect will of God, that as there are diuers gifts,
and diuers manner of operations in men, so there is
but one spirit and one God that giveth and worketh
all in all. And the gifts of the spirit of God, are gi-
uen to every man to none other use, but to edifica-
tion: to witte to helpe one another, to comfort
and encourage one another, & every man to exhort
of others well doing: to followe suffereth and to con-
troule: it can teacheth not, it sheweth not, it seeketh not
his owne, but reioiceth in all goodnes & truth, pro-
moueth and endureth all things, to chaunce glorie
and praise of God, who truly deeth knowe, that when
I took this treatise in hande, I minded nothing
lesse then therein to bee curious to enter into con-
sideration both any man, or pretending therein any
self persuasion, arrogantly to reformed other men
things, or yet to seeke thereby any profanation
of name, or glorie: but only for mine owne comfort
and satisfaction (as the first) with small trouble
and little studie I specially passed through, which
hath notwithstanding, after I had thus simply finished
it, being firste read, & thoughtly examined of others,
who also, with the order of the alteration, hath

The prologue.

sentences of others writers. I have gathered
 them into this one place to the building of
 the reader, to the revealing of truth and civility
 both; which incomparable benefit, good solace, and
 comfort of mine eyes I doubt not to have, considering
 the variety and number of them, of so many and so
 wise minds, of good sayings, and good counsels,
 and how profitable they should be to all estates and
 degrees of men. They are not a book to be read
 but most effectually to be read to such as will so living
 what is high, be put forth to the use and comfort
 of all men; and therefore diligence herein (as
 though it be but little) should be taken, not for
 mine own purpose or private delight, but for
 such good will, as a common friend of all men ge-
 nerally to be used, for the also their profit, and in all
 times to be their pleasure. In whose gentle requests I
 have most humbly fulfilled, wishing that it were in
 no less good order set forth, then the excellent and
 goodness of the matter requireth. And I have beseeched
 the gentle reader, favourably to take all good words
 in this simple story, and rather imitate this little
 book for the worthiness of the good counsels, and
 wholesome sayings, then to be contented (yet although the
 authors of them shall seem to be but few) their
 speedily or quickly it, because it is not yet
 not yet handled; and at the least have this
 book to be read; and that a good thing should be
 the virtue and excellence of it self, both shall take
 of the pleasure (which shall be fitting) shall be
 it appear to be of all good men to be read; and at
 And although (good reader) this book shall be
 the sayings of the English, yet to be compared
 with the ancient and most holy Scriptures, yet are

The Prologue.

they not briefly to be rejected and set at naught: for
wee bee (if we will) faine to credit the words of holy
doctors) contented to the reading thereof, as appeared
plainly by the iudgement of S. Augustine, in his
booke De doctrina Christiana. Cap. xl. when hee
writeth of Philosophers, and chiefly of Plato his
seat, declaring that if they haue spoken ought that
is true and aspertinent to our faith, wee ought not
anely not to feare it, but also to challenge and retain
it, such as our owne from other men, which are in
herde no right owners thereof. So that it shall bee
lawfull, not onely to credit that which is contained
in the sacred Bible (which is the best perfect and
the true word of God, and touchstone whereby all
truth is tried) but also all other good doctrine and
sayings agreeing to the same, whether it be of Chris-
tians, Gentiles, or of Philosophers (as they are
there called) or of what nation or name so euer they
be of, vnder the Sun. And to conclude (louing rea-
der) I most humbly beseech our almightie god, that
he of his most deere and tender mercy, will vouch-
safe abundantly to bestow vpon vs (his chosen
children) the gifts of his grace, that like as we haue
received his rule, and haue put vpon vs the badge
and outward signe of Christianitie, and haue made
as we bee to say at the font stone) a great and so-
lemne vow, vnto him to follow as holy a lively
members, his blessed word and most holy comma-
ments, and vnto him to renounce the cursed eni-
my of his amiable church (namely
the world, the flesh, and the flesh) and also being
of such a but earthly, fleshly, and sluggish and
gathered vnapt to the exercise of any goodnesse,
to inspire vs with the grace of his holy spirit.

and

The Prologue.

and to kindle in vs such a zeale & fervent towards
wille to the remembryng & fulfilling of this our ho-
lye ppeccacion & chargeable booke, and to understand
and deeply consider of the sacrament, what hurt-
full there is betwixt us the flesh and the spirit: what
mortification of fleshy lusts, burning of sinne, and
what rising againe into newnesse of life it spiritu-
ally requireth: And so like new borne children &
perfect christians, in our conversation to shewe our
selues, & generally & before all thole, whom we call
Gentiles or heathen, (whose godly sayings and
good counsailes hereafter followeth) our liues &
christian conversation may sacrilegiously shone into the,
that the raies and bright shining beames of our
godly examples kindled in vs, & coming from the
endles light of all worlds even Iesus Christ
our head (who mightely powereth the light of his
grace, into his most holy and undefiled worke.) But
so floweth into the members, and with power deep-
eneth strength according to the measure & quantitie
of faith, may so comfortably appeare unto them &
among them, that so many as are called, and be
lambs of his small flocke (dispersed herry and there
throughout the whole world, & chosen to salvation
before the foundation of the world, & are onely led
to himselfe) may bee I say, by our indiscreet liues
and deeply prayer the sower trained in, under the sea-
ling of Gods incomprehensible merits, in the blood &
death of Iesus Christ his sonne and our father.
For that they may know from their hearts & con-
science that they truly be, and live with them, the true
Catholic church: and so to be our fathers the one
with the other in holinesse and righteousness: all the
day of our liues to the glory of God the father.

Of the beginning of PHILOSOPHIE.

The first Chapter.



Some perhaps seeing wee en-
tend to speak of a kind of Phi-
losophie, will moue this questi-
on more curious then necessary.
where, and how Philosophie
began, & who were the inuen-
ters thereof, & in what nation.
Of which, first there is so great

bitter stry among writers, some attributing it to one,
& some to another, as the Thacians to Orpheus, the
Grecians to Linus, the Libians to Atlas, the Phene-
cians to Oeechus, & Percians to their Magos, the As-
sirians to their Chaldes, the Indians to their Gimno-
sophistes, of which Budas was chiefe, and the Itali-
ans to Pithagoras, the French men to their Druides,
bringing each one of the probable reasons to con-
firme heerin their opinions: It shall bee hard for a
man (of our time) in which many writings are lost;
or at least hid, fully herein to satisfie their question.
Nevertheless for so much as God himselfe (as wises
medleth our most holy Scriptures) is the Author &
beginning of wisdom, yea wisdom it selfe, which
is called of the Philosophers, Sophia, therefore
I suppose that God, which alwayes loued most
the Hebrewes taught it them first: if yee aske
to whom, I thinke (as also testifieth Iosephus)

The first booke

to his seruants Noe & Abrahā, who being in Asīria taught it both to the Chaldes and to the Egyptians.

The sons of Seth, were also studious in Astronomie, which is a part of Philosophie, as appeared by the pillars, wherein after Noes flood (which they by their Graundfather Adam had knowledge of) their science was found by them engraued, and after the flood was by Noe and his Childzen, taught to other Nations, of which I graunt that hee which euery countrie calleth the first finder, hath beene in the same countrie better then the rest: as among the Egyptians, Mercurius, Trismegistus, or Hermes, whose woordes both diuine and Philosophicall, exceede farre all other that thereof haue intreated. Neuerthelesse, the Grecians, (which haue beene alwaies desirous of gloze) challenge themselves the inuention hereof, and haue therein taken great paines, nameing it first Sophia, and such as therein were skilled, Sophistes or wisards, which so continued vnto Pithagoras time, which beeing much wiser then many other before him, considering that there was no wisdom but of God, and that God himselfe was alone wise, called himselfe a Philosopher, that is a louer of wisdom: and his Science Philosophie. There were besides these Sophistes another kinde called Sapientes or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: & thus there were in all three sects, that is to say, wisards which were called Sophistes, and Sages which were called Sapientes and louers of wisdom, which were called Philosophers: all whose Science was Philosophie, as wee may call it, naturall wisdom: Of which the kinde called Ionica, began in Anaximander, and ended in Theophrastus.

phrastus. And of other kinde called Italica, began
in Pitagoras, and ended in the Epicure.

Of the three parts of Philosophie

The second Chap-

ter.

Philosophie is sorted into three parts, Phisicke,
Ethnike, & Dialectike. The office of Phisicke is,
to discerne and iudge of the world and of such
things as are therein: It is the part of Ethnike to
treate of life and manners: and it is the duetie of
Dialectike that is Logike, to make reasons to prove
and improve, both Phisicke and also Ethnike, which
is Morall Philosophie.

Now as for Phisicke, although it altogether
bee not from our purpose, for why, it conserveth the
body in health, without which morall wisdoms
supplie little: yet because it is more then we may
accomplish, shall bee omitted, and such as therein
have delight, (which all ought to haue, that loue
their bodie health) may read Galen, Hippocrates,
Aristotles and other such, which thereof intreat plen-
tily, absoletely and perfectly.

Logike also, because our matter is so plaine,
that experience hardly enuoueth it, shall not graue
lye for our purpose, which desire rather to bee
plaine and well understood, then cumbered with
Logike, & Ethnike, to dispute and garnish our
matter. But Morall Philosophie, which is the know-
ledge of precepts of al honest maners, which reason

The first booke.

acknowledgeth to belong and appertaine to mans nature (as the things which wee differ from other beastes) and also is necessarie for the onely gouernance of mans life shall heere be spoken of: not reasoned to the tryail but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not bee bitterly deceiued of their purpose.

Of the beginning of Morall Philosophie.

Capitulo. iiii.

Necessitie as I iudge (and that not without cause) was the first finding out of Morall Philosophie: and experience which is a trusty teacher, was the first maister thereof, and taught such as gaue diligence to marke and consider things to teach and instruct other therein. And because Socrates in a manner dispysing the other two kindes of Philosophie, added this as the third, and taught it more then any of the rest, therefore (because men must bee the beginners of mens matters) I asseint with Lactius, to call him the first beginner thereof.

For although then among the Atheniens, the Sages, as Thales and Solon both spake and wrote of like matter befores him, yet because hee so earnestly embraced it, and equally placed it with the other twayne, hee deserueth well the glorye of the first beginner thereof, and although hee wrote it not in booke (for what was him thought hee had a lawfull cause or rather a good cause) yet his disciple Plato hath written such things of his teaching, as few so fully wrote of before, which was an old man

dent,

dent, many yeeres before Iesus the sonne of Syrach,
 whose worke wee (for the pittie of the doctrine
 therein contained) reuerence and honour, which as
 he himselfe calleth it, is a booke of morall wisdom,
 though full of diuinitie, as are also many of Pla-
 tocs workes, as witnesseth Saine Augustine, And
 therefore because Socrates was before Iesus Syrach,
 I refer the inuention, I should say the beginning
 thereof vnto him. As for Salomons workes, are
 more diuine then morall; and therefore I rather
 worship in him the diuinitie, then ascribe the begi-
 ning of morall Philosophie: wishing all men, and
 exhorting them, both to learne and to follow those
 so diuine and holy counsailes, uttered by him in his
 booke of Proverbs.

Of the kinde of teaching of Morall
 Philosophie. Cap. iiii.

All that haue written of Morall Philosophie,
 haue for the most part taught it, either by pre-
 cepts, counsailes & lawes, or else by proverbes
 and semblables. For which cause it may be well di-
 uided into three kindes: of which the first is by
 counsailes, lawes, and precepts, of which Micurgus,
 Solon, Isocrates, Cato, and other more, haue written
 much, counselling and admonishing men to vertue
 by precepts, and by their lawes fraying them from
 vice.

The second kinde of teaching, is by proverbes and
 Adages: which kinde of Philosophers most com-
 mon is vsed, in which they shew the contraries
 of things, preferring alway the best: declaring
 thereby both the profits of vertue, & the inconueni-
 ences

The first Booke

ences of vices, that wee considering both, may im-
brace the good and eschew the ill.

The third kinde is by parables, examples, and
semblables: Wherein by easie and familiar things
hard things, and more out of vs are declared, that
by the one, the other may bee better perceived and
borne in minde: which way our Saviour Christ
himselfe, when hee taught the grosse Iewes and di-
uine thing, most commonly hee vsed parables, sem-
blables, and examples, (though differing in some
what) draw all to one ende, and are therefore of
one kinde: To which kinde I aspe most asail be-
sed, alluding and bringing vnrasonable things to
teach and instruct men in graue and weightie mat-
ters.

The liues and answeres.

And first of Aristotle. Cap. v.

Aristotle the sonne of Nicomachus Surgeon
was well beloued of Amintas King of Mac-
edon, both for his learning and also for his wife
deme. That was Plato's Disciple, and passed farre
aboue the rest of his fellowes: hee had a small body,
small legges, and small eyes: hee would goe rich
in apparelled with rings and chaine; in his onlie
rounde and shauen. Hee had a sonne called Nico-
mach, by a Lemen. Hee was so well learned that
Philip King of Macedon, sent for him to teach
his sonne Alexander, who because hee reposed vpon
so much, caused him to dye. But Apollodorus saith
that hee came to Athens againe, and hept Schoole
there and dyed when hee was threescore and thre
yeers

peere vnde. Hee was an excellent good Philistion,
and wrote thereof many goodly workes. Hee vsed
to wash himselfe in a baiden of hot Oyle, and to
carry a bladder full of hot Oyle to his stomacke:
hee vsed also when hee slept, to hold a ball of brasse
in his hand, with a pannel vnder his bed side, that
when it fell it might wake him. Being asked what
bantage a man might get by lying: hee answered,
to bee beleeued when hee telleth truth. Many
times, when hee inuied against the Athenians, he
would say, that they had found out both frutes
and lawes, but know how to vse neither of them.
Hee would say, that the roots of liberall Sciences
were bitter, but the frutes were sweet: It was
tolde him that one rayled on him, to which he an-
swered: When I am away, let him beate me to.
Being asked how much the learned differed from
the ignorant: hee answered: As much as the
quick differ from the dead. Hee would say, that lear-
ning in prosperitie was a garnishing, and in aduers-
itie a refuge.

To one that boasted that hee was a Citizen of
a noble Citie, he said, boast not of that, but see that
thou be worthy to be of such a noble Citie. Being
asked, what was friendship: hee saide: one soule
dwelling in many bodie. Being asked what hee
got by Philosophie, hee saide: I can doe that
which some can scarce doe compelled
by the Law. Being rayled on to his face, and
not regarding, and the rayler asking him, whe-
ther hee had touched him or no, hee saide: Good
MORNING, I minded thee not yet. Being re-
spected, because hee gaue wages to one, that was
scarce honest, hee saide: I giue it to the man,

The first Booke

and not his manners. Thus and such like hee spake and wrote many goodly booke, of which wee haue (though not the one half) yet so much as in our age is thought sufficient for one man to haue knowen and written, out of which, his most pithie Proverbs for our purpose, shall hee added in place most conuenient.

Of Anacharsis. Cap. xi.

A Nacharsis the Scythian, was the sonne of Gaurus, brother to Caduidus, king of Scythia. But his mother was a Grecian, by reason whereof hee was learned in both the languages, and wrote much both of the Scythians and Grecians Lawes, and also of warre and martiall affaires. Socrates saith, that hee was at Athens in the 11th. Olympiade vnder the Prince Eucrates. And Hirmippus saith, that hee went to Solons house, and when hee was at the gate desired one of the house to tell Solon, that Anacharsis was without, who desired greatly if he might, to be his guest, and haue his acquaintance. When the seruant had tolde Solon his message, hee sent him word againe, that hee made guests of his owne Countrey folkes: Which when Anacharsis heard, he went in boldly and said: How am I in my Countrey. And when Solon saw his wit and wisdom, hee admitted him not onely for a guest, but also for a principall friend. Hee had this one goodly saying, worthy to be noted. The vine bringeth forth three grapes. The first of pleasure, the second of drunkennesse, and the third of sorrow. Being asked, what should cause a man most to be sober: hee said, to behold, see, and remember.

remember the filthy beastlinesse of dyonhardes.

Being on a time in a ship, after that hee knewe it was but foure inches thicke, hee said that they were nigh death that sayled. Being asked what ship was most sure: that (quoth hee) that cometh safe to the haven. When he was demaunded whether there were moe dead then a liue, hee asked in which side hee should count dyarriners. Being hyprayed of a man of Athens, because he was a Scythian: in dedde (quod hee) my Country is a reproach to me, but thou art a reproach to thy Country. To one that asked him, if a wise man might marry a wife, hee said: what thinkest thou that I am? And when the other affirmed that hee was a wise man: well (quod hee) I haue married a wife. When he was reprooned of fearefulnessse, hee said that his fearefulnessse caused him to abstaine from sinne. To a woman that said hee was foule and ill-fauoured, he said, thou art so foule and filthy a mirrour, that my beautie cannot be seene in thee. When it was asked him why wise men would of his counsaill, hee answered, for feare of mingling their wits with their wits.

To a Painter that was become a Whistler, he saide: The faulces that thou made before in thy worke might soone bee ripped: but them that thou makest now are hidden vnder the earth: For dead mens diseases are buried with them. Being asked what was both good and euill to man, he answered, the tongue. Hee would say, that the market was a place appointed for men to deceiue in, and to apply themselves to auarice. To a young man that was his guest, which flattered him, hee saide: well young man, if while thou art young, thou canst not suffer

The first booke

twine; when thou art old, thou must be content with
water. He was the first (as some think) that inven-
ted the anker. Hee was long time with Solon, and
thence returned into his owne Countrie, & there in-
tending to change their lawes, & to haue established
the Grecians lawes, was slaine of his brother with
a shaft as hee rood on hunting, and when hee felt his
deaths wound, hee said: I haue bene preserved in
Grecia by wifdome and learning: but at home and
in my country, I perish through enmie. Some write
that hee was slaine, while hee was sacrificing after
the manner of the Grecians. The rest of his say-
ings shall bee spoken of in their places.

Of Aristophanes. Cap. viij.

ARISTOPHANES, the Sonne of Nephthanes, was
born at Athens, and was discipulo to Gorgias
the Orator, of whom hee learned to plead:
and from him hee went to Socrates, of whom
hee learned wisdom and Morall Philosophie.
As a young man hee would bee his Scholler,
which asked what hee needed to his learning, hee
answered: a new booke, and a new wit: when it
was tolde him that Plato spake euill of him, hee
saide: it is kingle to bee euill spoken of, when a
man doth well. Hee would say, that it were
better for a man in his necessitie, to fall among
Rauens, then among flatterers: for Ravens will
eate none but dead folkes, but flatterers will eate
men being alive. Hee would say that Citiees
must needs decay, where good men were not
known from the bad: Being praysed of euill men,
hee said: I feare thee that I haue done some euill.

Hee

ee would say to say a great oversight she never
 purged their hearts from Darnell and their
 array of cowardly soldiers; that they purged not
 of common sense from cautious people. And so in
 Being asked of a man what was best to learne,
 he said, to vnderstand the euill that thou hast lear-
 ned. Her speeches tooke Plato for proude, but say-
 ing, and high minded: In so much that when he
 met him at a triumph, where as there were man-
 y goodly and contagious neything hoyses, he
 said: O Plato, thou wouldst haue made a good
 horse. Hee wrote many goodly booke, and
 made many proper and pithie sentences; which
 shall bee spoken of hereafter. Hee dyed of a dis-
 ease when hee was very olde. It is sayde, that
 when hee was sicke, Diogenes came to visite him;
 holding a blade by his side: and when he said, who
 shall rid mee from my disease? Diogenes shewing
 him his sword, said, this shall. To which
 Aristhenes sayd, I speake of my griefe, and not of
 my life. There were more of this man; but hee
 hath been buried at Athens.

Of Anaxagoras. Cap. viij.

ANaxagoras was an exceeding well learned man,
 and came of a good stocke: his fathers name
 was Eubulius. Hee was very wise in phi-
 losophie, and to so great height thereof, that he was of an
 able courage, and very liberrall. For when hee
 sawe away all his patrimonie: And when his
 friends reprooued him therefore, and said that hee
 took no care for his goods: what neede I (quod hee)
 they take care therefore. At last he went to them,
 and

The first Booke

and gaue all his minde altogether to the studie of Philosophie, regarding neyther the common weale nor yet his owne profit, in so much, that when one asked him if hee regarded not his Country: he answered, yes, the chiefest thing I care for, is my Countrie: pointing with his finger toward the heauen. He was in Xerxes time, and began to teach of Philosophie at Athens (as saith Valerius) when he was but xx yere old, and taried there xxx yeres. Hee said that the Sunne was made of burning iron, and that there were mountaynes and bellies in the Moone. Some said that hee told befoze of a stone that fell from Heauen into the floud Egis. To one that asked him, if the mountaines Lampeconi should neuer bee part of the sea: yes (quod he) if the time faile not. Being asked for what intent he was born, he said, to behold the heauen, the Sun and Moone. To a man that was very pensur and braule, because hee should dye in a strange countrie, hee said: Be of good cheere friend, for the way that goeth down to hell is euery where. Silenus teacheth that in Hyntce Dimilustine, there fell a stone from heauen, & that Anaxagoras there through heli opinion, that heauen was made of stone, and that but for the great compasse of the building, it would sodainely fall: Sotion saith, that he was accused for this and such like matters, and lost much of his goods therefore and was banished. But other say that Tucidides accused him of treason, and being absent, was therefore condemned, at which time also his children dyed. And when it was tolde him how he was condemned, and his children dead, as touching his condemnation, hee said: nature hath giuen like sentence both of my condemners and me.

And as touching my children, hee sayde: I knowe
that I begot mortall creatures. Nevertheless af-
terward he was saued by Pericles, & departed from
Athens vnto Lampacum: and being xlii. yeeres
olde, dyed there. Being asked of the Citty, if hee
would haue any thing done for him: hee willed that
the same month in which he dyed, the Children of
the towne should yeerely play, and that they should
keepe that custome for ever. Which graunted, they
buried him honorably, and set vp a goodly Epitaph
vpon his tombe. His godly sayings shall bee spoken
of in their places.

Of Archelaus. Cap. vi.

Archelaus the sonne of Seuthus (as saith Appo-
dorus) was a good Philosopher, and very studi-
ous in Platoes wordes. Hee was first an hearer of
Antilochus a Mathematicke, and afterward of Theo-
phrastus. Hee was a very wittie fellow, and of a
prompt spirit, and graue in communication, & much
exercised in writing, and gaue his minde to poetrie.
He delighted so much in Homer, that euery night be-
fore hee slept, hee would read somewhat in him. He
learned Geometrie of Hipponicus, and was there-
in so dull, and yet so well learned in the Craft, that
hee would say, that Geometrie fell into his mouth,
as hee gaped. Hearing men singing Meters that
hee had made, ill fauouredly, hee kicked them on the
shins, saying: wee breake mine, and I will breake
yours. Being called to a sicke man, perceiving
that hee was sicke for thought and lacke of rich-
es, hee comforted vnder his pillow a lacke full of
monie, which hee finding, was so loquous that he reco-
uered

The first booke

uered straight wayes. When he was bid to solde
 a riddle at a banquet, hee said that the chiefest poert
 of wisdom was, to know to what purpose each
 thing was meet. To him that asked him why many
 Schollers of euery sect became Epicures, but none
 of the Epicures became of other sects, he said: be-
 cause that cockes were made of men, but neuer men
 of cockes, or as some say, Capons be made of cockes,
 but neuer cockes of capons. Being remoued because
 he chalenged not a young man, whom he had right
 to, he excused him properly, saying: it is not possi-
 ble to draw soft Cheese with an hooke. Being as-
 ked what man was most in trouble, thought & care,
 he said: he that desireth most to be at quiet & rest. Be-
 ing asked whether it were better to marry a faire
 woman or a foule, he answered, if thou marry a foule
 one, thou shalt haue grief with her, but if thou take
 a faire one, shee shall make thee cuckold. Hee called
 old age the haue of all tribulations. He said it was
 a great euill, not to be able to suffer euill. To an en-
 uous man that was very sorrowfull, hee sayde:
 I know not well whether euill haue chanced to thee
 or good to another: signifying thereby that enuious
 men are as sorrowfull for others prosperitie, as for
 their owne aduersitie. As he sayled among the sea,
 by chaunce they met with ships of true folke, which
 the theues clypping sayd: wee may chaunce to dye if
 wee be knowne, & so may I (quoth he) if we be not
 knowne. These and such like answers he gaue, and
 dyed at Athens, when he was 80 yeere olde, being
 overcome with much wine. And was reputed among
 among the Athenians, then any other of the phi-
 losophers. His pithie proverbes shall be spoken of
 hereafter.

Aristippus (as saith Æschines) came to Athens to heare Seneca, whose excellent wisdom was spoken of euery where. But when Socrates was dead, he flattered Dionisius and became a Courtier. Hee was a merrie witted fellow, and could forme himselfe meete to all times and places, insomuch that Diogenes called him the kings hound. When hee on a time had espied Diogenes gathering of hearbes, and making pottage, hee sayd: if thou Diogenes couldest flatter Dionise, thou shouldest not neede to make woortz. To whom Diogenes sayd, if thou also couldest bee content to eate and gather woortz, thou shouldest not neede to flatter Dionise. When one made his boast that he had learned much he said, that learning consisted not in the greatnes, but in the goodnesse.

To one that made great brags of his swimming, he said: art not thou ashamed to boast of this, which euery Dolphin can doe. Being repproued because he hired a Rethortician to plead his cause, he sayd, when I make a banquet, I vse to hire a cooke. When his seruant which iourneied with him was tyed with the waight of the money which he carried, hee said, that which is too heauie call out, and that which thou canst, carrie. Bion sayth, that as hee sayled perceyuing that hee was in a Dyatts ship, hee tooke his money & compted it, & then (as against his will) let it fall out of his hand into the sea, & mourned for it outwardly, but said inwardly to himselfe, It is better that this bee lost of mee, then I be lost for this. Dionisius commanded, & al his seruants shold dance in purple robes, which Plato would not do, saying:

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I will not put on a womans garment: But Aristippus dyd, & when hee began to daunce, hee sayde, in drunken leases the sober offend not. It chanced that hee liued to Dionysius for a friend of his, and being denied, fell downe before his feete, and when hee was reprovved thereof he sayd: I am not in the fault, but Dionysius, which hath eares at his feete. This and many like answeres he gaue, which who so listeth to read, may looke in the Apotheigmes of Erasmus, where he shall find enough: which because it appertaueth not greatly to our purpose, we will omit, & intreate of his good precepts & Proverbs, in the places thereto appointed.

Of Agefilaus. Cap.xi.

Agefilaus (surnamed the great) was the first king of the Lacedemonians. he was a notable Prince of excellent vertue, euen from his childehoode, as in truth, iustice, temperance, noble courage, liberalitie and continencie. wherefoze he was so much honoured and prospered so well that hee subdued to the Lacedemonians innumerable Cities and Countreies in Asia and Greece, of whose wisdoms and prowesse, remaineth yet many remembrance. And returning on a certayne time from Egypt by a sad dayne tempest being driven vpon the coast of Libia, dyed when hee was foure score and foure yeeres of age.

Of Alexander Seuerus. Cap.xii.

Alexander Seuerus, sometime Emperour of Rome, was a Sirian, borne in the Citie of Ar-
rene,

of lites and answers.

9

ene, his fathers name was Varius, who was line-
ally descended from the noble house of Metellus: a
woman called Metella the vertuous. His mo-
thers name was Mamma, hee reigned thirteene
yeeres. Hee was vertuous, wife, gentle, liberal, sin-
cere, and to no man hurtfull. Hee was of visage
fayre and well proportioned, in body large, & good
of personage, and therewith was strong & dura-
ble to sustaine paines; as hee that knew his owne
strength, and in the preserving thereof hee was not
at all negligent. Thereto he was amiable and to-
wards every man gentle and easie to bee spoken to.
By the diligence of his good parents hee was ever
from his infancie brought vp in the studie of good
letters, and all manner of honest learnings, as well
marriall as ciuill, he reuerenced learned men great-
ly. And did nothing in the common weale without
the assistance of wise and learned counsellours. Hee
was at the last wickedly slaine by his mother Mam-
ma, by one Mariminus, whom hee of a Meddler,
had advanced to high dignities.

Of Alexander the great. Cap. xlii.

Alexander (surnamed the great) was the sonne of
Philip king of Macedonie. In his youth he was
taught by Aristotle in learning. Hee was for-
tunate in his desires. Hee was of a valiant and
brave courage. For being but twentie yeeres of age
he undertooke the enterprise to conquer all the
whole world by a certaine armie of men, prepa-
red by his father Philip, which was of xxiiij.
thousand footmen, and xiiij. thousand horsemen, having no
less than the age of three score yeeres.

C.

And

The first booke

And so enterprised with most balliant courage, and did set vpon the whole world, & had alway the victorie of his enemies. Hee reigned xii. yeeres. And returning homeward from the wars (in the midst of his glorie) at the citie of Babylon he ended his life.

Of Ambrose. Cap. xiiij.

Ambrose was a Romaine boine, of a right ancient and noble house, & was sometime Consul of Rome. He was a man of great fame, and of such holinesse, such gentlenesse, and such excellent wisdom, that not onely in his life time, but also after his death he was had in great honor through out all the world.

Of Augustus Cesar. Cap. xv.

Augustus was the second Emperour of Rome, who as soone as hee heard of the death of his kinsman Iulius, he hasted from Appolonia to Rome, to possess his inheritance, and to reuenge the death of Cesar. Hee reigned sixe and fiftie yeeres, and ended his life at Nola, and was buried at Rome, in the field of Martius: whose death the Romans (for his vertue, wisdom and worthinesse) did so lament that they said that they would either he had not bene boine, or else being boine, that he had not died.

Of Bias Prienneus. Cap. xvi.

Bias Prienneus (as saith Diogenes) was borne at Priene. His fathers name was Tetrastus. Socrates appoynteth him the first of the seven sages.

ges. And many gesse that he was very rich.

Phanodorus writeth that hee redeemed many wench-
es of *Medians*, which were captiues and brought
them by as his owne daughters, and afterwarde
giuing them dowries, sent them home agayne to
their countrie vnto their friends. Not long after
certaine fishers found a golden tresse or truer, on
which was written, *Sapienti*, that is to say: Giue
this to a wise man. Which when *h* fornamed wench-
es fathers heard of, they said: *Byas* was a wise
man, & sent it him: but when he saw it, he said, *Apol-
lo* was a wise man, and that he had sent it him. And
sinde that when his countrie *Bytina* was besieged
of *Alattes*, hee fed two *Mules* for the nouce, in so
much that they were exceeding fat, and brought them
foorth into his enemies tents, which when *Alattes*
saw he was amazed, thinking by the fatnes of them
that they had great plenty of all things. And there-
fore minding to araise the siege, he sent a messenger
into the citie, to search the truth. And when *Byas*
perceiued the Kings intent, hee made many great
heapes of sand to be covered with wheate, and shew-
ed them to the messenger: which when the King
knew, thinking that they had great plenty of vit-
tyle made peace with them, & sent commandement
to *Byas* to come vnto him, to which *Byas* answered:
I commaunded the King to eat *Onions* and
to weepe.

Hee wrote about two thousand verses. Seeing
then what was difficult: hee sayde to labe in good
worth aduersitie after prosperitie. On a time hee
lived among wicked men, and when the ship was
soe taken with great tempest, and those wicked
men called vpon God, praye (quod hee) shall he lye

The first booke

your saying from hence. To a wicked man that asked him what was goodnesse, he gave no answer. And when he asked why he answered him not, he said, because thou inquirest of that which pertaineth not to thee. Her would say that hee had rather be iudge among his enemies, then among his friends: for of his enemies he should make one his friend, but among his friends he should make one his foe. Being asked in what deeds a man reioyced most, hee answered, when he gaineth. He was a good Orator, and when he was very old, as hee pleaded a cause for one of his friends, after hee had done his Oration, heeing wearie and faine with speaking, he rested his head in his Nephewes lappe, which was his daughters sonne, and when his aduersaries began a fresh and had finished, and the iudges had given their sentence on him also, whose part this tooke, as soone as the iudgement was ended, he was found dead in his nephewes bosome, which buried him worthily. And the Citizens of Athens dedicated a Chappell to him, which is called Teytonium. Hee would say alwayes the greater part are euill. The rest of his sayings shall bee spoken of in their places.

Of Chilo the Lacedemonian,

Cap. xvij.

Chilo the son of Damagetus, was borne in Lacedemonia. He wrote many verses, & held an opinion, that man by reason might comprehend & apprehend ledge of things to come, by the might & power of his wisdom. There was in his time (as saith Socrates

and Pamphillia) diuers officers, of which one was
most noble, and the Officers called Ephori, which
were Kings fellows. Wherefore his brother be-
ing angry because hee would not take that Office,
sith hee himselfe had beene in it before: O brother
(quod hee) I can suffer wrong, and so canst not
thou. This man as Herodorus writeth in his first
booke of his histories, seeing on a time Hippocrates
sacrifice, and vessels in Olimpo to burne without
help of fire, counsaile him either to tye chast, or
if hee were married, to put away his wife, and slay
his Children. Some say that when Aesop (which
was in his time) asked him what Jupiter did, hee
and woted hee merkeneth the mightie and reareth
the lowly. Being demanded wherein she learned
differed from the ignorant, hee answered, in their
good hope. To him that asked what was harde,
hee saide: to keepe close secret counsaile, to keepe a
man from idlenesse, and to suffer wrong. Hee liued
so well, that when hee was old, hee saide that hee
never in his life to his knowledge had done any eu-
ill; saie that on a time when hee should haue beene
Iudge among his friends, and would doe nothing
contrary to the law, hee perswaded one to appeale
from him to some other Iudge, that thereby hee
might both keepe the law and also his friend. The
Athenians reioyced in him much, because he prophesied
of Githera, an Island of Laconia. For when he
had well aduised both the nature and situation
thereof: would to God (quod hee) that either this
Island had neuer ben, or else that it had been drow-
ned as soone as it was seene: A wondrous and
strange saying. For Demetrius King from La-
cedaemonia, commaunded Xerxes to keepe a Flotte of
C. iij. ships.

The first Booke

ships in that Island. And surely if hee perswaded him thereto, hee should have got great riches by Grecia. And afterward Niceas (after hee had warred at Peleponesus) overcame the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. Hee was briefe in communication, insomuch that briefe speaking was of his name called Chilonia. Hee was about the 4. Olimpiade. In which time Alopus the Orator was in his flower, which was in the yere from the worlds creation 1624. hee dyed at Pisa, saith Hirmippus, while hee kissed his sonne that was crowned in Olimpia, being overcome both with Joy, and also with age. The rest of his sayings shall bee spoken of in their places.

Of Cicero. Cap. xvlij.

MARCUS TULLIUS CICERO, was sometime Consul of Rome: whose diuine eloquence, abundant learning, sharpnelle of wit, dexteritie in oratorie, & most ardent loue toward the common weale of his Countrie, cannot bee sufficiently expressed by no mortall mans tongue or pen. His surname was were named Cicerones, because that Tullius Appius, a noble King of Volturne, and one of the pingetines, had on his nose a marke like a Chicke, which is a kinde of pulle called Cicer.

Of Crates Thebanus. Cap. xix.

THE Thebane Crates, Abcondus sonne, was one of Diogenes excellent Schollers. For
Antistho

Antisthenes sayth, when hee saw Sporculaphus in
a certaine Tragedy holding a carrying basket, he
went straight to the feet of the Cimkes, and became
Diogenes Scholler, and being a noble man, he sold
his inheritance, and the money which hee
had thereof (which was above two hundred of
Talents of our monie) hee divided among the ci-
tyzens. And continued so constantly in his Philos-
ophie, that Philemon sayth thus of him in a Co-
medy.

Estote crassum vestiebat pallium,
Sed hinc pannum vt temporans effer.

which may bee said in English thus,

In Summer time hee wore his garment thick.
But thin in winter that hee might bee sober.

Diocles sayth that Diogenes perswaded him to
forsake all his goods, and to cast his money into
the Sea. And when divers of his kindred came to
him, endeavouring to dissuade and withstand him
from his purpose, he beat them away with his staffe
and would not be perswaded. Demetrius Magnesi-
us sayth, that hee bestowed a foorie of monie to a
friend of his, upon this condition, that if it should
happen his children to bee fooles, he should bestow
it vnto them, but if they became learned and philo-
sophers, then to distribute it to the common people,
because (as he said) Philosophers needed nothing.
Hee bestowed so much all beinge of apparel, that
as Zeno sayth) hee towed a sheeps skin vpon his
looke, to make it more vncomely. So little he re-
garded vaine fare, that when Demetrius Phaleus
sent him by a man, he chid with him, saying would
not the fountaines vnto all yee drinke water, but by
apparel that he drank water. Hee drinke to much
C. iiij. his

The first Booke

his other affections, specially anger, that when Nichodrome a Whinstrell had stroke him on the face, hee ware a paper on his forehead ouer the wound, wherein hee wrote, this did Nichodrome. He would for the nonce rayle and scold with harlots, to enuie himselfe to suffer all reproches. Hee was so euill favored and filthy withall, that whensoever hee exercised himselfe, hee was scorned at: and therefore holding vp his hands, hee used to say to himselfe, *Specta well Crates, for thy eyes sake and the rest of thy body, for thou shalt by and by see these scorners taken with some disease, and shalt heare them say that thou art happy, blaming themselves for their shame folly.* When king Alexander asked him whether he would haue him to restore and reuise Thebes his native countrie: what needeth that (quod hee) for peradventure another Alexander shall plucke it downe to gaine. As for my Country, quoth hee, which is poore and dispossing of glory, needs no reparation, but is so well and strongly built, that fortune can haue no power against it. For I am a Citizen of the Citie that men heare to Diogenes, which needeth fearing no man. This Citie hee describeth properly in these verses.

Translated out of Greek.

Est quidam medio constructa Vrbis Mantica fassa,
Pulchra quidem est pinguis, circumflua schut egens
Quam nullus Paralus edidit: solidus ne penitus
Deditus aut quisquam damno: generosior omni
Alia sed pangs, seu profero: Iupiter
Non pro gloria capitis aut sedibus arces
Which being translated by English

There is a certaine Citie

State welton by name

Which

Which stands built in the very midst
of pride, most high of fame.

Goodly it is, fertile and fat,
and flowing round about.

Yet of most daintie things it is
and bare and poore no doubt.

To it there comes no parasite,
none such fond glosing wight,
None such as harmefull harlots haunts,
and liues in lewd delight.

Garlike it hath and household bread,
and such plaine simple cheere,
With wholesome fruits and such like things,
that are not bought too deere.

The folke herein liue all at peate,
to war they will not fare:

Bonglor) vaine, nor yet for mucke,
that breeds nought elle but care;

She was excruciating hot and sharp in reprobation of vice, and thereby got her name by name. During the war she was called the "Red Cross Controller."

For her house, go into every main house, and

scribed this dentaria ex dentis wages following, to
thereby not only to the dentaria were not a

On the Cuban side, the situation is great. The Soviet Government, the Communist Party

[illegible]

low, has made this and other things I thought I ought to tell you. I hope you will be able to help me.

any of the other answers! One would say: "No, no!" to the question: "Is the other answer correct?"

collected Captains of British and other Regiments

The first booke

Shee liued so long, that hee was crooked with very
age, and then seeing himselfe draw neere his end, he
looked on him and said thus.

Vadis nunc optime curue,

Vadis ad Orci ades, longa gibbosa sweeta.

That is.

Now goest thou hence good crooked wight,
to dwell with Pluto for aye,

With bunched backe yea crookt with age,
groueling thou goest thy way.

Of Diogenes. Cap. xx.

Diogenes, as saith Diocles, was born in a town
called Cinope, his father was called Iccius
Mensar, who being imprisoned for counterfeit-
ing their copie; Diogenes which was of counsell
with him fled, and came to Athens, where hee met
with Antisthenes, who unwilling to receive him (for
why hee neuer would teach any) hee came with
his perseverance. And when his master on a time
tooke up a staffe to beat him, hee put vnder his head,
saying: strike, for the staffe is not able to hurt mee
away, so long as thou canst teach mee ought. Hee
liued simply, as one that was out of his country,
and comforted himselfe much with beholding the
little mouse, which neither desired the chamber,
nor feared the barke, nor was desirous more of any
meate, than of another: whose manner (as much as
he could) hee followed. Hee wore a hable cloak, and
made him a bag, wherein hee wrapped him when hee
slept, and put therein his meate, and such one place
for all purposes, both to eat, as to sleepe, and to sitte
in. When hee was defiled hee washed with a staffe,
which

which afterward hee carryd with him alwaies, not
only in the Citie, but also in all other places. Hee
wrote so one to make him a Cell, which because he
carried long for, hee tooke a barrell or tunne, and
made that his house. When hee had any grave mat-
ter, hee would call the people to heare him, which
when they regarded not, hee would sing pleasaunt
songs to which when many resorted, hee would say : to
heare foolishnesse pee runne a pace, but to heare as
any waighttie matter, pee scarce put forth your foot.
Hee wondered at Grammaticians, which could shew
of other folkes lewdnesse, and neglected their owne.
Hee reprov'd Musicians, because they tooke great
care that their instruments should agree, and their
owne manners agreed not. He rebuked the Mathe-
matickes, which beheld the Sunne, the Moone, and
the Starres, and neglected the businesse that lay
before their eyes. Hee taunted the Oratours be-
cause they studied to speake that was tall, and told
tales not the same in their living : but displeased
the people, that while they sacrificed, and gave
thanks for their victuals, would make banquets which
was against their health: hee wondered that servants
could stand and see men eat, and snatche away
their meat. Hee was much troubled because hee saw many
old men free from charges, and rich by trade, yet such
as he saide goeth downe from the head unto the ayre, but
from the feet up unto the nose. Being asked what
that meant, hee said thus, hee saide : Such men
shall live well, and a good man shall bee many
children : one hath given mee a horse upon the
cart, hee saide : I will well give my sonne
upon the cart. A young woman thus spake
about her saying : I have told husband that thou
art

but

The first Booke

bite vs not, her name, tush, feare not, for a dog can
 erie not Beetes. On a foolen hostie that had win-
 ten, no euill shall enter herre, her name, where the
 shall the master of the house enter: And then Alexan-
 der stood betweene him and the Sunne, and be-
 him of he what he would of him, he said: I pray
 thee let the Sunne shine vpon mee. When he saw
 a writing set vpon a riotous mans house, signifi-
 eing that the house was to bee sold, hee said to the
 house, I thought so much, thou wouldest surter
 long, till at last thou wouldest spue out thy master.
 When a man that was very superstitious said: I
 can cut off thy head at one stroke: Yes (quoth hee)
 but if I stand on thy left side, I can make thee
 tremble. Being asked what beast breatht foxes, hee
 said: of wild beasts a backbiter, and of tame, a flatter-
 er. Being asked, why golde looked so wan: be-
 cause (quoth hee) it hath many lying in wait for it.
 As hee beheld a tree whereon many women were
 hanged, hee said: would God euery tree bare such
 fruit. When hee entered into a very small towne
 named Minda, which had mightie great gates, be-
 dyed to the Citizens, hee saw, that those gates, that
 the towne can not bur. when hee saw one which had
 bene a beards waifier, become a wallow: what
 quoth hee, amongst them now to overcome them,
 which heretofore have overcome them: when hee
 beheld a whorres charrelling stones among a
 great company. With a choller, quoth hee, that thou
 be not thy father. Beholding Beches shooting
 when another could not stand, hee said: hee is
 the master, saying. I were faine I hee had a great
 of me. To this hee asked him a flowing question, he
 gave none answer, being asked why hee was
 his

As peace, he sayd: Silence is the answer of foolish
questions. Innumerable such pithie answers
and sayings he blest, which who so listeth to heare,
shall finde in the Apothegmes of Erasmus, which is
a lesse finely handled in the English then in the
latine, besides that, it is also more plaine & perfect.
This Diogenes liued 90 yeeres, and died being
of a Dog, as some write, other say, that hee filled
himselfe with long holding of his breath. At
his whole death there was great strife amongst his
schollers, who should haue his bodie to burie: ne-
verthelesse the strife was appeased by the elders, &
they buried him by the gate that leadeth to Isthmus,
and made him a faire tombe, and set a pillar with a
Dog thereupon, and set thereto a goodly Epitaph,
his goodly precepts and Proverbs shall follow in
their places.

Of Democritus. Cap. xxi.

Democritus was a right excellent & noble philos-
opher. In his Childhood he learned of the wife
of Cleobea Astrologie, and then Diuinitie.
He went after that into Persie, to learne the art of
Astronomie. After he returned into Athens, where
he gaue his possessions & riches innumerable to
the weak poore, onely reseruing to himselfe
a little garden, wherein hee might in more leysure
and with much quietnesse search out the secrets
of nature. Hee wrote many wonderful and notable
bookes, concerning naturall Philosophie and Physi-
cals. And after he had liued 80 yeeres, hee ended
his life.

The first booke

Of Demosthenes, Cap. xxii.

Demosthenes was the most excellent Orator among the Greekes, hee was first the discipule of Plato. After that hee followed Ebulides a Orator, & used such wonderful diligence and labour to attaine to the perfection of eloquence, that when he had a great impediment in his pronuntiation, by putting into his mouth small stones, & inforcing to speake treatable, attayned at the last to most perfect forme of speaking.

Of Ennius, Cap. xxij.

Ennius an auncient Latine Poet, was borne at Tarentum, a citie in the realme of Naples. And as some suppose, in a towne called Rhudy in Italy, and was brought to the citie of Rome by Cato the Censour. For his learning and most honest conditions he was entirely beloved of African. In consideration whereof, he caused his Image to be set on his Sepulcher. Hee made many booke in sundrie kindes of verses, but the stile that hee vsed was something auncient, rude, and homely. Yet notwithstanding, they contained very graue and substantiall sentences of great wisdoms. Hee dyed also at the age of 72. yeeres.

Of Galenus, Cap. xxiiij.

Galenus a noble Philosopher, borne in Pergamus was the son of one Nikon, a great Geometrician. He excelled all other (both before & since

his time) in the art of Philosophie. In so much, as in his
 ministration, counsaile, or doctrine, he neuer at any
 time sustained reproch. Also living as some doe
 write, an hundred and tenne yeeres (after he passed
 the age of thirty yeeres untill the time of his death)
 hee was neuer vexed with any sickness, except the
 grudge of a fever of one day (as hee saith in his
 booke De Sanitate tuenda) and that happened onely
 by too much labour. He flourished in the time of the
 Emperours Marcus, Commodus, and Pertinax, and
 dyed onely for feeblenesse of age, after Christs In-
 carnation, about C. lx. yeeres.

Of Hermes. Cap. xxv.

Hermes, otherwise called Mercurius Trismegistus,
 is not onely the most excellent of the Philosophers,
 but also the most ancient, whose life because
 it is not wholly set forth, nor all agreeing in that
 which is set forth, therefore giving credit to the
 most true writers, it shall bee set forth, as they
 among them by yeeres have preferred it. Of whom
 Saint Augustine the worshipfull Doctor saith:
 Helas the Astrologien, the brother of Prometheus
 the Philosopher, flourished and was highly accepted
 in the same time in which Moyses was borne, which
 Helas was grandfather by the mothers side to Mer-
 curius the elder, whose nephew was this Mercurius
 Trismegistus, which in the Egyptian tongue is called
 Hermes. Nowbeit, some which write of him, hold o-
 pinion he was Enoch, which as they say signifieth
 he same in hebreish. Hermes doth in the Egyptian
 tongue. And so make him in the seventh degree from
 Adam

Adam, reckoning after this sort: Adam begat Seth, the father of Enos, the father of Cainan, the father of Methuselah, the father of Lamech, which is the father of Enoch, which opinion (although it bee not to be briefly related) yet it is not sufficient without proofs to bee believed. For Enoch whom they call for Hermes, was before Noes flood, in which all the woorles which were written, if they had at that time any de of letters, were drowned, but the woorles of this Hermes of whom wee speak, are yet appearing in divers languages, wherfore it should seeme that this was not hee, except wee should say, that hee graued it in the Stone Pillers, in which in time of the floode, Astronomie was professed, which might well bee: and hys that S. Augustine, and Pamphilus in his Chronicle, and S. Hierome thereupon, appoint the contrarie, might bee believed. For Iamblicus & others other, write much of Mercurius pillars, and Mercurius was of such name among the Egyptians that they put forth all their woorles under his name. And the Poets for his singular learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heauen, and gouernour of all. And it may bee that the Pillers which the sonnes of Seth (of whose lineage hee was) made, were grauen by him, which as many write, are full of learning, one of which as testifies Iamblicus, both Pythagoras and Plato, with diuers other mo, learned Philosophers. But these Pillers I would rather call by his two goodly bookes, which may very well bee called Pillars: for why they beate both diuinitie, (as with Lactantius I may so call it,) and also philosophy, which were per-
aduenture

signature also grauen in Sechs Childrens pictures
 and thereout drawn by some that haue bene since
 of which two booke, the first called Demander,
 so full of diuinitie as may astonish the wittes of
 such as therein shall read, which causeth Saint Au-
 gustine to doubt whether hee spake such things as
 hee did by knowledge of Astronomie, or else by re-
 uelation of spirits. Howbeit Lactantius doubteth
 not to count him among the Sibules, and Pro-
 phets. The other booke called Esclepius, being
 but small, containeth in it the whole summe of na-
 tural Philosophie, out of which I thinke no lesse
 that the Philosophers haue learned out their
 science. Tully and Lactantius (not shewing in what
 name) say, that there were three Mercuries, and that
 this is the first, whom the Egyptians call The-
 th, and the Grecians Trismegistus, and that this
 he which slew Argus, and was ruler of the Egyp-
 tians and gaue them lawes, and instructed them
 learning, and deuised markes and shapen of let-
 ters after the forme of beastes and trees.

Hee was called Trismegistus, because he was the
 greatest Philosopher, the chiefest Priest, & the che-
 fting. Hee prophesied of the regeneration, & des-
 cribed the resurrection of the bodie and the immor-
 talitye of the soule, and gaue his subjects warning
 of their sinne, threatening them with the iudge-
 ment of God, wherein they should giue accompts
 of their wicked deedes. Hee taught them also of
 worship God with diuers kindes of Ceremonies,
 taught them in all matters to make their prayer
 unto God, and instructed the Iudges in the know-
 ledge of God. And when hee had liued into a per-
 son of old age, he gaue place to nature. His precepts

The first booke

proverbs and parables, shal bee spoken of in these places.

Of Epimenides. Cap. xvi.

Theopompus saith, that Phaeclus was Epimenides father. Other say that Dolias was. Other some say that Agesiarchus: He was borne in Crete in a citie called Gnosus. This Epimenides being on a time sent of his father into the countie to fetch home a sheepe: about noone tide, as he travelled with the sheep on his neck, being weary, he went into a cave and slept thirtie yeere. And when he waked, he sought for his sheepe, and because he could not finde him, he went backe againe into the field: and when he saw that all things were chaunged, being greatly affrighted hee returned to the towne: & when hee would have entred into his owne house, they asked who hee was: & when he said his younger brother, hee was so old that hee knew him not: but at last after much communication hee tolde his brother all that had chaunced him, which when it was noised abroad, every man took him for one highly in Gods favour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counsailed of Appollo to purge their Citie, they sent for Nicoas to come vnto Crete, who when hee was come to Athens, purged it in this manner: Hee tooke sheepe both white and black and brought them into a sheepcote, & suffered them to goe thence whither they would, and commanding those which followed them to sacrifice them to God in the place where they first lay downe: which done the plague ceased.

The Athenians delivered thus from destruction

gave him a great summe of money, and also a ship
to carry him again into Cete: but he forsaking these
honors, onely desired the friendschip, and so departed.
A little after that he was come home, he died
being 197. yeeres old as saith Plutarch. But as his
country folke say, hee liued 299. yeeres: hee wrote
many workes in prose and in verse, of which some
shall be shewed in their places. Some thinke
that he dyed not at that age, but fell a sleepe againe
until another time.

Of Horatius. Cap. xxvij.

Horatius was a famous Poet borne at Venusius:
A man excellent in sharpnesse of wit, and quick-
nesse of sentence. Hee was addicted to Epicures sect,
and somewhat wanton in maner: s, though he libe-
rally noted the vices of other men in his verses call-
ed Satiri; in ballades: so sing to the Harpe (which
were in this kind of verses) he passed all
other that wrote in Latine: hee was greatly in fa-
uor with the Emperour Augustus by the meanes
of Mecenas, The Emperours minion, who tooke in him
much mirth and with much delectation. To whom, and
Augustus hee wrote diuers Epistles in verses,
comprehending great wisdom in compendious sen-
tences, and dyed when he was 191. yeeres old, as
Plutarch writeth.

Of Homerus. Cap. xxviii.

Homerus the chiefe of all Poets, whose proper
name was Malefigenes. But because hee was
blinde hee was called Homerus, which in the
Tongue called Ionia signifieth blinde.

icero Tuscūlay sayth: It is written that Homer was blinde, yet see wee his picture and not his person. For what countre, what marches, what host, what name, what motions of mindes (as well of men as of beastes,) are expressed in such wise, that hee maketh vs to see that he saw not.

Plutarchus in the booke which hee wrote of him saith, that in his two works he comprehendeth both the partes of man: For in the Iliade hee describeth strength and valiancinelle of the body. In Odyssee hee doth set forth a perfect paterne of the minde. Notwithstanding, for his vndiscreete fabling of Gods and Goddes, he was excluded by Plato out of his weale publike,

Of Isocrates. Cap. xix.

Isocrates was a Grecian borne, and came of good kindred, and was in his youth well brought up in all kinds of good manners, & when he came to age and discretion, hee was a hearer of Gorgias the Orator, whose discipule he continued, vntill such time as hee was well learned both in naturall, and also in morall Philosophie. And some say hee was in the time of Ahasuerus the king, and was of such fame for his learning, namely for Morall Philosophie, that hee seemed to many rather a God than a man. Hee liued vertuously, with such faithfulness and friendship, and continencie of his body, with such purities in his counsel, as very few haue bene like him since. He wrote many goodly booke in his youth, which he followed in his age: of which his good counsels to Demonicum, testifie his wisdom and his learning in Morall philosophie, besides others.

which hee wrote of naturall Philosophie. Hee liued
long time, for (as Valerius Maximus saith) when he
was 94. yeeres old, hee set forth an excellent booke
of the spirit. In all his workes hee praised ver-
ily as head fountaine of all manner riches, and
choyced all men thereunto. To one that asked
him if hee would be a King: hee answered, that hee
would not: And being asked wherefore: he said,
if I iudge rightfully, I cannot eschew the hatred
of many men: And againe, if I iudge wrongfully,
I cannot eschew the paine of eternall dampna-
tion: Wherefore I had rather liue piously, assur-
ed of the blisse of Heauen, than in doubt thereof
possessing all worldly riches. Being asked how a
man might keepe himselfe from anger: he answered
: In remembering that God looketh alwayes
vpon him. In his time men delighted much in
blacke haire, wherefore one of his neighbours dy-
d his head blacke, and when one asked him why
his neighbour did so, hee feately taunting his neigh-
bours foolishnesse, answered: because no man
could aske counsell nor learn any wisdome of him.
What would hee say now, trow ye, if he saw these
foolies that not onely colour their haire, but also
paint their faces: He bled oft times in his prayers,
to beseech God, to keepe and saue him from the dan-
ger of his friends, rather than from his enemies, &
being demanded of one that heard him why hee
prayed so, hee said: as for my enemye I can be ware
of why, I trust him not, so can I not of my
friend, because I trust him. When asked what a
man ought not to doe, although it were iust and
true, he answered, to prayse himselfe. He liued 102
yeeres, and dyed with very age, and was buried ho-
nourably.

The first Booke

honorable. The rest of his sayings shall bee spoken
of hereafter.

Of Iustinus. Cap. xxx.

Iustinus coming but of very base and poore
stocke, having a craftie wit, by subtiltie and guile
obtaineth the Emperiall authoritie. For with the
money that was given him to purchase the good
will of the Souldiers, that Theocritanus might
be Emperour: hee bought the favour of the Sould
iers for himselfe, and of them was made Empe
rour without resistance. This man in his youth
was but a swineheard: and after giving himselfe
to warfare, for his towardnesse therein with few
peeres, waxed so expert and cunning in feates of
armes, that hee was advanced to high dignities,
and lastly obtained the Emperre, which hee gover
ned with great pollicy and wisdom nine yeeres.
Hee banished in his time all the Bishops of the A
rians, Maniches, and other Heretikes, and endeav
ored to restore againe the pure and sincere Christian
faith. Hee reigned the yeere of our Lord Christ
521.

Of Iustinianus. Cap. xxxi.

Iustinianus being an Emperour of Constant
inople, came of a very poore and base kindred, he
mothers brother Iustinus Emperour before him
was but a swineheard, hee succeeded his buckler
the age of xxiij. yeeres in the Empire, & governed
nobly by the space of xl. yeeres, augmenting it hon
rably: he was a right worthy and excellent prince.

But he was not a little corrupted with avarice, and
with the heresies of Eutichianus and Pelagian. And
he long after was bereft of his wits, and so ended
his life when he had lived 56. yeeres.

Of Licurgus. Cap. xxxij.

Licurgus was the law maker of the Lacedemoni-
ans: he was a man of great vertue and wisdom
and so moderate and just, that when hee might
have reigned after his brother Polidectus, would
he take it upon him, but governed the reame to
the use of his young nephew Cabrilans. To whom
being of age, hee restored the kingdome. And in
the same time garnished the Citie with most good
lawes.

Of Marcus Aurelius Antonius. Cap. xxxij.

Marcus Aurelius Antonius, was an Emperour
of Rome, a Roman borne: he succeeded his
father Pius in the Empire: his mothers name
was Domitilla: hee was a prince of excellent ver-
tue, wisdom, and learning, and seemed to be pro-
tectour of God against the troubles & miseries which
happened to the common weale in his time. For he
subdued without his great and meruitious assis-
tance. The Empire had bene sore appeared, & well
nigh utterly confounded. But he by his foresight &
wisdom governed the same and kept it from much
danger: hee made many goodly lawes, which re-
maine yet unto this day, hee dyed in Gallie, now
called Hungarie, the 18. yeere of his reigne, when
he was 72. yeeres of age.

The first Booke

Of Mison. Cap. xxxiii.

Of this Mison is great variance among writers, and all through the doubtfulnesse of Apollos answer. For when Anacharsis asked of Apollo who was wiser than himselfe, hee answered: Ecus, Mison, Chencus, but some say that Apollo said not Ecus, but Ereus: and for they asked what Ereus is, Permenides saith, it is a village of Laconia, in which Mison was borne. But Socrates saith, that his father was called Ereus, and his mother Chincum, Ethiphron saith, that hee was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus saith that he was of Arcadia: thus there is controuersie about him, in which I allow best Socrates minde. But after that Appollo had given this answer, Anacharsis being troubled therewith, came to Mison in the Sommer time, and found him making a share for his plough, and mocking him therefore, said: Thus Mison it is not meete to goe to plough now: For (quod he) he it is meete to prepare and make it ready. He liued solitary, and whē a man by chance met him laughing to himselfe, and asked him why hee laughed so, if no man was present with him, hee answered: Curs therefore doe I laugh. Hee wrote many goodly works, and dyed when hee was 77 yeere old, his goodly sayings shall bee spoken of in their places.

Of Quidus. Cap. xxxv.

Quidus surnamed Nalo, was borne in Salmo brought up in Rome, and diligently instructed in Latin letters from his tender age.

gave most diligent studie to the making of verses, from the which hee was withdrawn by his father, and put to learne Rethoricks. Wherein a while he much profited, and was in the number of the best Oratours of that time, and was advanced to sundry authorities, and made a Senatour. From the standing he did chiefly dedicate himselfe to Poetry: wherein by nature hee was excellent, in facillie and aboundance of sentences. Hee was deereely beloved of the Emperour Augustus, of whom at the last hee was exiled into Ponthus, where hee spent the rest of his life in a towne called Thomas, amongst people most barbarous, who notwithstanding greatly lamenting his death for his civillie and gentle manners. The cause of his exile is uncertaine, saving some suppose it was for abusing Iulia, daughter to the Emperour Augustus, although the presence of the Emperour was for making of the booke of the craft of love, whereby young widdes might bee stirred to wantonnesse. Hee was before the incarnation of Christ foure yeeres.

Of Pithagoras. Cap. xxxvj.

Pithagoras the Philosopher, borne in Samia, was a rich Merchaut mans sonne called Demaratus, howbeit hee was richer than his father, which was not able with his marchandise to get so much as his sonne desired, for hee was both rich in abstinence from covetousnesse, and also in wisdom, which is very riches: of which in his youth hee was so desirous, that hee went first to Egipe, and after to Babilon to learne Astronomie, & the beginning of the worlds creation: which

The first Booke

when hee had learned, hee returned into Crete, and Lacedemonia, to see Licurgus and Minos lawes. In which when hee was perfect, he went vnto Ceirona, where was a people exceedingly giuen to luxury and all kinde of vice, among whom he so behaued himselfe, that hee reformed them from their euill manners and in small time brought them to such sobernesse, that men would neuer haue thought it had bene possible. For the wives that were forsaken of their husbonds and children, call of by their parents, hee so instructed that they were received againe: hee caused the women also to let aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as saith Boetius, was the inventor of *Arithmetike* among the Grecians, which hee found out by the sounds of hammers, wherof he wrote a booke, which Boetius and Apuleius translated into Latine. St. Augustine in his viii. booke *De ciuitate Dei*, saith, that Philosophie was so named by him, which before was called *Sophia*. For when it was asked him what sciencer hee was, he answered, a Philosopher, which is a deier of wisedome, thinking it a great arrogancie to haue called himselfe wise. Tullius saith, that Pithagoras spake so wisely, and so ornantly before Leoncius a king, that hee wondering at his wit and eloquence, desired him to shew what science hee knew best: to whom hee answered that he knew no science, but was a Philosopher. At which for the newelie of the name the king astonied, asked him what was a Philosopher, and what difference was betweene Philosophers & other men. To whom Pithagoras said many things touching the way to bee like a congregation

of people gathered to see a game, to which men re-
 sort for sundry purposes: some by their owne ac-
 tivity to win the worship of the game, and other some
 for lucre sake to buy or sell somewhat, and other
 some minding neither to gaine nor to profit: come
 onely to behold and see what is done. And in like
 manner, men which are come vnto this life, as out
 of another life and nature, occupy themselves with
 diligence to get praise or profit: or regarding nei-
 ther, apply their mindes to search and to know the
 nature of things, which sort last named we call phi-
 losophers, that is to say, louers of wisdom. Thus
 by this godly parable hee bitered his minde, in the
 continuance whereof also, he praiseth and prooeth
 his science to be best, saying: Like as he which com-
 meth to see the game onely, is more liberall, yea and
 more to bee praised then the rest: so likewise hee
 which in his life giueth his minde to wisdom and
 knowledge, ought more to bee accepted than any of
 the rest. S. Augustine saith that hee was well skil-
 led in *Pythagorisme*, which may hee bee well seen
 in that time it was much set by, and none thought
 wise, that therein was ignorance. Valerius testifi-
 eth that his hearers worshipped him so much, that they
 thought it a great sinne to forget ought which they
 heard of him in disputing any matter: his words
 were so esteemed, that it was a cause good and suf-
 ficient in any matter to say that *Pythagoras* saide
 so. Hee was so good a Philosopher, as scarce any de-
 serueth to bee his match. Hee kept iustice so much
 that after his death, the authority of his name ruled
 the people of Italy, which in time past was called
Magna Grecia. Hee was so sparing & profitable that
 some thinke hee neuer did eat any dainty meate.

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hee taught many young men, whose aptnesse he knew alwayes by their countenance, gesture and maners. And he with all his disciples liued in common together, as well in loue as in other maners. For hee taught them that true friendship was, to make one heart and minde of a great many hearts and bodies. Insomuch that Damon and Pythias, which were of his sect, loued so together (as sayth Valerius Maximus) that when Dionysius the tyrant would haue killed the one of them, which desiring license to go and dispose his goods before his death, was graunted his request, if hee could get another in the meane while that would bee his pledge, who if hee came not againe at the time appointed should dye for him: his fellow not regarding his life so much as his true friendship, became his pledge. And the other being let goe, came againe at his time appointed to redeeme his fellow from his death, which faithfulness in both, the tyrant Dionysius seeing, not onely forgave them both: but also desired, that hee might be the third of that fellowship, that had rather die than to faile in friendship. A notable example of most constant friendshippe, and of good instruction therein. To one that asked him what hee thought of womens weeping, hee saide: There are in womens eyes two kindes of teares, the one of griefe, and the other of deceit. To a couetous man, hee said: O foole, thy riches are lost vpon thee, and are very poverty, for why thou art neither the warmer, better fed, nor richer for them. It was asked him if hee desired to be rich, to which he answered nay, saying, I despise to haue those riches, which with liberality are wasted and lost, and with sparing doe rust and rot. To one that was gaily apparelled, and

and spake vncomely things he sayd: Either make
 thy speech like vnto thy garments, or else thy gar-
 ments like vnto thy language. It chanced a foole
 in Pythagoras presence to say that hee had rather
 be conuersant among women then among Phi-
 losophers, to which he sayd: yea swine had rather lie
 in dirt & in mire, then in cleare & fayre wa-
 ter. Being asked what new thing was in the world
 he answered nothing. Being asked what was phi-
 losophie, he said the meditation or remembrance of
 death, laboring daily to get the soule libertie in this
 prison of the body. He was the first among the Gre-
 cians that held opinion, that the soule was immor-
 tal. He kept scholl in Italy, and liued vnto a great
 age, and after that he was dead, the people reueren-
 ced him so much, that they made a Temple of his
 house and worshipped him as a God. Hee flourished
 in the time of Nabuchodonosor king of Babylon.
 His precepts, proverbes and parables, shall follow
 in their places.

Of Periander. Cap. xxxvii.

Periander, as saith Heraclides, was born in Co-
 rinth, his fathers name was Cipcelus: he mar-
 ried a wife called Licides, which was his daugh-
 ter of Procleus a tyrant of Epidaur and by her
 had two sonnes, the one called Cipcelus, and the
 other Licophorne, of which the yonger was very
 wise, but the elder was a foole. This Periander
 was well leatned, & wrote a booke of two thousand
 verses. Neuerthelesse he was a tyrant, and exercised
 so much his tyrannie, that all men did hate him, hee
 was about the xxxviij. Olympiad in Solons time, &

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hee executed his tyrannical reeres. Some say there were two Perianders, the one a tyrant, the other a Philosopher, which might well bee: neuer thelesse this tyrant is he whom Laertius reckoneth for one of the seauen Sages, whose opinion I allow not. For like as hee for his cruell doctrine disallowed Orpheus to bee a Philosopher: so I for his euill lining, disallow Periander to bee any of the seauen Sages, although hee haue written many wise sayings. For as in philosophie nothing is lesse allowed then ignorance, so in wisdom nothing is more abhorred then tyranny, in which this Periander excelled, insomuch that when hee was demanded why hee continued in his tyranny? because it is dangerous (quod hee) for a man to pee'd himselfe eyther of his owne accord, or against his will. Nevertheless hee would say (as wicked Hanniball sayd of peace) that who so would raygne in surrie, ought to endeauour them to haue their subiects obedient with loue, and not with force: and yet hee himselfe sought nothing lesse. For on a time hee being very angry, slong his wife being great with child, downe a paire of staires, and trode her vnder his feete, and so killed her. And sent away his son Licophorna because hee mourned for his mother, and dyane him into Corcira: and afterward when he himselfe was very old, he sent for him againe, that he might with his owne hands haue played the tyrant with him: which when the men of Corcira knew, they put him to death themselves, to reluee him from his fathers tyranny. And when Periander heard that, raging in his furie, hee tooke all their children and sent them to Aliattes a tyrant to be slayne, but when the ship wherein they were approached vnto Samos, there

they bowing to Iuno, were saved of the Samnites: which when Periander heard of, he being lxxx. years old, what with sorrow, and what with woodnes did. This was his life, which should not haue beene heard of, save that for his good sayings, which shall bee spoken of in their places. Neither would hee that any man should take example thereby, but rather should see how shamefull a thing it is to be in such the like conditions.

Of Phericides. Cap. xxxviij.

Phericides the Sonne of Badis (as sayth Alexander) was a Syrian borne, and was an hearer of Pittachus. Thoepompus affirmeth him to bee the first that euer wrote of nature, and of the Gods among the Grecians. Many meruailes are written of him. For as hee walked by the Sea at Samos, beeholding a shippe sailing swiftly with full sailes, hee prophesied that within a little while it should bee drowned. And as he sayd it came to passe even in his owne sight. After that hee prophesied (as there was indeed) that the third yeere after there should be an earthquake.

Not long after, when he was at Massona, in the same place, he counsailed one Perilaus a stranger, to get him thence, and all his household, with as much speed as might be, whose counsaile he not regarding, was taken not long after with the towne and all, of his enemies. Hee would say to the Lacedemonians, that neither gold nor siluer ought to bee worshipped, and that Hercules in his sleepe gaue him that Commandement: which Her-

The first booke

Hercules also the same time, commanded the priu-
ers to obey Phericides. Some apply this to Pitha-
goras, Hermippus sayth, that when there was great
war betweene the Ephesians and Magnesians, he be-
ing desirous that the Ephesians might win the vic-
torie, asked of one that passed by, of whence he was:
whom, confessing himselfe to bee an Ephesian, hee
commanded to draw him by the legs, and to laye
him in the Magnesian field, saying: Desire the Ci-
tizens that when they haue got the victorie they bu-
rie mee (which am Phericides) in this same place.
which when the Citizens knew, they were in good
hope of victorie: and the next day, they overcame
the Magnesians in battayle, and found Phericides
dead, and buried him honourably. But some say,
that hee flung himselfe downe headlong from an hill
called Coriciam, and so to haue dyed, and to be buri-
ed at Delos. Other some say that he died being con-
sumed with lice. Aristoxenus saith, that when Pi-
thagoras which came to visite him, demanding how
hee did, that he putting his finger out at the doore,
sayd, behold the selfe, which answer afterward a-
mong learned men became a by word. He wrote an
Epistle to Thales, wherein hee propheticd of his
owne death, saying that he swarmed full of lice, and
that he had a fever, and when any of his friends
asked how he did, he shewed them his lowly finger
out through the doore, and desired them that the next
day after they should come to his buriall.

OF Plato. Cap. xxxix.

Plato the Sonne of Ariston and Periander, of
Solons kindred, was borne at Athens, in the year

and

and say that Appollo was borne; as witnesseth
 Apollodorus. Which was in the fourescore and
 eight Olympiad; and dyed being lxxxiij. yeres old.
 It is said that when hee was borne, there came a
 swaine of Bees and hiued in his mouth, which
 Socrates interpreted to bee a signe of his great elo-
 quence. Hee was a goodly man of person as sayth
 Alexander, and was therefore called Plato, which
 some sayd was for his eloquence; and some for his
 great forehead. Hee exercised himselfe in his youth
 in wrestling and such like feates; & gaue his minde
 also to painting, and to write Poemes, Heeters, and
 Tragedies. Hee had a small voyce, and an eloquent
 tongue. Socrates dreamed that a Swan let fall an
 egg; which hatched in his lap, and when it was fe-
 thered it flew by on high, and sung exceeding sweet
 songs: and the next day when Platons Father
 brought him to Schoole to Socrates: O (quod he)
 this is the Swan that I dreamed off: and when
 he had lea ned much, and should come before Dio-
 nise, to a schole game, wherein learned men shoud
 shew their goodly Heeter, and pichie writings,
 wherein who that excelled had a great rewarde:
 when he had heard Socrates declare his, Plato song
 his owne into the fire, saying: O fier, Plato hath
 neede of thy help. And when Socrates was dead,
 hee went into Italy, to Philolaum which was of
 the Pythagoras sect. From thence hee went into Egypt,
 to heare the Priests and the Prophets: where
 being sore sicke, he was healed by one of the Priests
 with Sea water, by reason whereof hee sayde:
 The Sea ebberh and floweth all maner diseases.
 Hee said moreover that all the Egyptians were
 idolaters. Hee determined also to goe to the Ma-
 gitians

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gittans, but by meanes of the wars that were in
 Asia, hee chaunged his purpose and returned to A-
 then, where hee abode, and wrote many goodly
 worke, and dyed together Heraclitus, Pythagoras,
 and Socrates reasons. And in sensible things hee
 preferred Heraclitus: and in things that pertained
 to diligence, hee tooke Pythagoras part: and in
 ciuill matters and Morall Philosophie hee este-
 med most his Maister Socrates. And dyed these
 three parts of Philosophie into one body. Savius
 saith that he gaue an hundred pound to Philolaus,
 for three of Pythagoras bookes.

Hee sayled thuse into Sicill to see the Countie,
 whereas Dionisius the tyrant Hermocrate: dyone,
 compelled him to talke with him, and when Plato
 in his communication sayd that a tyrant ought not
 to doe that which was for his owne profit, except
 hee excelled in vertue, the tyrant being angry there-
 withall sayde: The wordes saunour of othe able vo-
 trels tales. And thine also (quod Plato) of a young
 tyrant.

For which this tyrant would haue slaine him,
 but was entreated otherwise, and commaunded
 him to bee sold. And by chaunce there was one
 Annicer, a Cirenake, which gaue thirtie pound for
 him, and sent him to Athens amongst his friends,
 which incontinent sent him his money agayne,
 which hee in no wise would receiue, alleging that
 other men were as worthy to care for Plato as
 they. And when the tyrant heard how Plato had
 sped, and was in the countie agayne, hee wrote
 vnto him praying him not to speake or write any
 of him, to which request Plato wrote agayne, that
 hee had not so much to doe as once to reme-
 ber

bet him. Some say when the captaine Cabria which was guiltie of death, fled, that he (when none else of the citie durst) went with him. And when Crobius a scoller saw him enter into the Castle with him, hee raptled on him, saying: thou goest to helpe another, as though thou knowest not that we already owe thee Socrates payson.

To whom Plato saide: when I warred for my Countrie, hee suffered perill with me, wherefore now for friendships sake, I will doe as much for him.

To one which because he reprovied him for playing at dice said: thou chidest for a small matter: insbeed (quod he) the thing is small, but the customeable vse thereof is no small thing.

To one of his boies which had displeased him, he said if I were not angry, I would trimme thee. To one of his seruantes which had done amisse, and excused him saying: it was my destinie, I could doe none otherwise, hee sayde, excuse thy selfe no more then, for it is thy destinie also to be punished.

Hee dyed in the Scholes as some say, beeing broken in the middell, and was buried in Athens. His notable sentences, shalbe added in their places.

Of Plutarch. Cap. xl.

Plutarch the Philosopher, was a man of wonderful wit, well brought vp in his youth, well instructed in manners, & well furnished in all kindes of learning, which growing vp as well in vertue, and learning, as in body and yeeres, hee was chosen, and that worthely, to be the instructor in
C. 4. the

The first booke

the Emperour Traian, whom hee so well instructed that his glorie thereby was greatly augmented, as it is saide in Policrato, the first booke.

Hee was faithfull in his sayings, and eloquent in his wordes, and very diligent and wary in his manners, of a chaste life and good conuersation. He gaue his minde much to instruct and teach other, and wrote many bookes: of which one intituled, the education of youth, which wee have in the English tongue (drawen thereinto by the excellent and famous Knight Sir Thomas Eliot, whose good zeale and love both to further good learning, and to profite his countrie, appeared as well thereby, as by other many workes, which hee hath patned himselfe to bring into our language) sheweth well his good affection that he had to the common weale.

He wrote another booke, called the instruction of Traian: In which hee setteth out the office of a Prince, and what he ought to bee, so excellently, as no man can amend it.

Hee wrote also another booke, intituled Archigramatum, wherein hee teacheth rulers and officers how to gouerne themselves, with diuers other thinges, among which the letter that hee wrote to Traian, what tyme hee was created Emperour, is wouhie to bee remembred, in the ende whereof hee sayth thus.

Thou shalt rule all things even as thou wouldest, if thou goe not from thy selfe. And if thou dispose all thy woorkes to vertue, all things shall prosper with thee. And as touching the gouernance of the Common weale, I haue taught thee therein already, which if thou follow, thou shalt follow mee thy Master Plutarch, as an example

ample of good liuing : but if thou doe otherwise then shall this my letter be my witnesse, that I gaue thee neither counsell, neither any example therunto. When hee was aged hee dyed, and was buried honourably. His goodly prouerbes, adages, parables and semblables shall follow in their places.

Of Photion. Cap.xlj.

Photion was discipyle to Plato and to Zenocrates. He was one of the chiefe gouernors of the Citie of Athens : a man of such wonderful gractitie and constancie, that he was not lightly seene to chaunge his countenaunce, either to laugh or to mourne, nor to haue his hands out of his habit, except in war, and when hee was in the Country, hee went alwayes bare footed, except it were in the cold winter, whereof there was no better token then to see Photion goe shod. His speech was short, graue, vehement, and ful of thicke sentences. And therfore the most eloquent Orator Demosthenes called him the hatchet that did cut his words: he alwayes kept himselfe in pouertie and base estate : he refused infinite treasure sent vnto him by Alexander. And although hee had berne the generall captaine of the Athenians in sundry Warres and honourably achieved his enterprises, yet was hee best contented to liue poorly. Finally, euen of his owne unkinde Countryman, hee was condemned to death, wherunto hee went with the same countenaunce, that he had in authoritie.

Of Philip. Cap.xlij.

Philip a King of Macedonie, sonne of Amintas
 father of great Alexander, hee was from his
 childhood a Prince of excellent wit and power,
 of whom these notable things following is to be re-
 membered. After he had vanquished the Athenians at
 Cheronea, he began to reioyce of his felicitie, but to
 the intent that he therefore should not bee the more
 prone to injuries towards his subiects, nor to have
 indignation at them whom hee had vanquished, hee
 then and euer after, caused a childe to come to his
 chamber doore in the morning, and to cry vnto him
 with a loud voice. Philip thou art a man mortall.
 which he obserued so constantly, that he neuer went
 out of his chamber, or receiued any counsaile or
 suitors, till the childe had thrice spoken these words.
 Notwithstanding hee was a Pagan.

Of Pliny the second, Cap. xliij.

Pliny the second was famous, and a man of
 great vertue and excellent learning (as also the
 other Pliny) he wrote to Traian of the persecuti-
 on of Christians, certifieng him that there were not
 wth thousands of the put to death of the which none
 did any thing contrary to the Romaine lawes; wth
 the persecution, sauing that they vsed to gather
 themselues together in the morning before day, and
 sing Psalmes to a certaine God, whom they wor-
 shipped, called Christ: In all other their ordinances
 very bright, godly & honest. Wherefore the perse-
 cution by commandement of the Emperour, was
 greatly diminished. He wrote as it is supposed the
 most excellent worke called the history of Nature.
 He liued in the dayes of the Emperour Traian, and

lived in the yeere after Christs Incarnation. C. x.

Of Plautus. Cap. xliij.

Plautus was a right worthy and excellent Poet borne in Umbria in the country of Italy. He had great felicitie and pleasure to spend his time in making and setting forth Comodies: and when hee spent all his substance on players garments, & thereby brought to extreame poverty, he was faine for his living to serve a Baker in turning a quern of bread mill. When he was vacant from his labor, he would write most eloquent and pleasant Comodies: where in hee was reputed so excellent that Eupius Strabo saide of him, hee doubted not, but that the Muses would speake as Plautus did write, if they should speake Latin: he was in the time of Cato Censorius.

Of Pittachus Mitrelenus. Cap. xlv.

Pittachus Mitrelenus was a noble and excellent man: he was one of the viij. wise men of Greece. In his time hee did exceede all men, both in learning and martiall feates: he was also of the Citie of Mitrelene.

Of Pirrhus. Chap. xlvj.

Pirrhus King of Epire, was a valiant and fierce warrior, stern of countenance and a man terrible to behold: he seemed to be framed and naturally inclined to martiall prowesse: hee was induced by a doubtful answer of Appollo to aide the Tarents against the Romanes, which hee overthrew in two
C. liij. great

The first Booke

great battailes, but with such losse of his olde captaines, friends and souldiers, that he said: If wee overcome the Romanes once againe wee shall be betterly vndone. Wherefore greatly mervailing at the manhood and vertue of the Romans, hee said with a loud voice to his friends: Oh how easie were it for me to subdue the whole world, either to my selfe by the aide of Roman Souldiers, or to the Romans if I were their king. Hee was receiued of the Macedonians for their king 7. moneths. Hee warred against Demetrius King of Asia, unto whom he gaue a great overthrow, he reigned before Christ 188.

Of Pacunius. Cap. xlvij.

PAcunius was a famous and excellent writer of Tragedies, borne at Beundusium in Calabria: he was sisters sonne of Ennius the poet, hee is commended of Quintilian for the grauitie of his sentences, the ponderousnesse of his words, & the authority of the personages; which are in his tragedies and comedies, and that his stile seemeth somewhat rude, is to bee ascribed to time, and not to his fault. Hee lived vntill the age of ninie & c.

Of Pompeius. Cap. xlvij.

Pompeius called Magnus for his incomparable victories (whose father was called Pompeius Suabo) hauing so good a grace in his visage, that from his childehood hee moued the people of Rome most entirely to fauour him, for his singular beneuolence, continence of living, and valiant experience and knowledge, pleasantnesse of speech,

delicate of manners, and easinesse in speaking too. He
 neuer required any thing without shamesfullnesse,
 nor granted any thing but with a glad countenance.
 In his visage appeared alwaies both nobilitie and
 gentleness, so that in his flourishing youth ther shined
 in him manners both princely & reuerend. Hee was
 of a liuely, stout, and noble courage. He fortunately
 preuailed, and had commonly good successe in all his
 enterprises: he greatly triumphed for his victories
 in Afrike being almost but a childe: hee vanquished
 the valiant Capitaine Sertorius, a man at that time
 most famous in prowesse: hee vanquished also Mi-
 thridates, the great king of Ponthus. And where a
 great number of the concubines of Mithridates, wo-
 men of excellent beautie, were taken & brought vn-
 to him he would not company with any of them, but
 sent them to their friends: he subdued Armenia, Ca-
 padocia, Paphlagonia, Media, Scilicia, Mesopotamia
 and sundry other Realmes: hee brought into Rome
 by reason of his great triumphs & victories, innum-
 erable treasure of Gold and Silver: hee afterward
 tooke to wife Iulia the daughter of Iulius Caesar,
 which liued not long. And when the amitie betwene
 Pompey & Caesar decreased, he was at last by Cae-
 sar vanquished; who priuely fled by sea into Ægypt,
 where vnder the safe conduct of king Pitholomeus,
 hee was slaine in a boat, his head being striken off,
 and his body cast on the strand wher it was poore-
 ly buried, when he had liued ix yeeres & aboue, and
 from his powre in most high honour, with and pro-
 speritie, on whom it did seeme that Fortune had
 poured all her treasures most prodigally.

Of Quintilian. Cap. xlix.

E.v.

Quin-

Quintillian in his time was a mighty and famous man: And being a perfect rhetorician, taught Rhetorike in Rome, & received his salary & stipend out of the Emperours Exchequer. He flourished in the time of the man Ignatius who governed the congregation of christians at Antioch.

Of Solon Salaminus. Cap. I.

Like as there is among writers a great variance (as I said before) about the first Philosopher, even so is there great contention, which were the 7. Sages: but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because we intend not so much to shew the persons and names as their good doctrine, therefore it shall be sufficient that a wise & approved Philosopher hath said such things as to them are attributed: yet as for good causes I have allowed Socrates for the first moral Philosopher after Laertius munde, so doe I best allow Laertius judgement in this matter, which saith that these were they: Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus. Of whom although Periander were a tyrant, yet because that for his good doctrine, he hath of the learned long time ben allowed, therefore shall he enjoy that fame which they have all given him. Of Thales we have heard already, after whom Solon is next, which was the sonne of Existides, and was born in Salamina, & thereof was called Salaminus: he gave many good lawes, & did many noble deeds worthy to be remembered. Among which, this is very notable: After that the Athenians and Megarences had made great warre, and soe slaughter betweene them, to have

had

had the legation of his Countrey Salamina, and were both sore wearied with warres; they made a law at Athens that no man on paine of his head should speake or perswade ought, to challenge the Island any more. Then Solon being troubled and thoughtfull for his Countrey, fearing lest with holding his peace hee should doe small good to the common weale: and againe, if hee should speake, it should bee for his hurt, sodainely fained himselfe mad, thinking thereby not onely to speake, but also to doe such things as were forbidden. And disguising himselfe, hee ranne abroad among the hartlesse people, and there in the manner of a Crier, he perswaded the people that which was forbidden, and stirred by their mindes so much, that incontinently they began warre, to obtaine the Island, and so at last they got it. Hee perswaded them also to challenge Chersonesum, a Citty in Thracia, affirming that it was their right. And by this meanes so won the peoples loue, that they gladly would haue made him ruler: but as saith Solocrates, hee had a neighbour called Pisistratus, which traiterously endeauored to hurt him, whereof as soone as hee had knowledge hee armed himselfe, and went into the Citie, and when hee had called a great company about him, hee discouered Pisistratus treason and not onely that, but saide also that hee was ready to amend it, and would bee glad to fight for his libertie, saying, yee men of Athens, I am wiser than some, and valianter than other some: I am wiser than those that marke not Pisistratus, and I am valianter than those which know him, and dare not for feare shew what hee is. But the Senate that tooke Pisistratus part saide hee was madde: and when hee saw hee

could

The first booke

could haue no redresse, hee layd downe his harnesse
besore them, and sayde: Countre, I haue al-
wayes holp thee with word and deede, and then
sailed into Cypres, and there met with Cresus, who
demaunding of him whom he thought happy? hee
sayde: Thelus of Athens, and Bito, and such other,
which all men speake of. Another time when Cre-
sus had garnished himselfe richly, and was set in
his high throne, hee asked him if euer hee had
seene a more gorgeous sight? Yea (quod hee)
both Capons, Whelants, and Descokes, for their
goodly coulours are naturall. From Cresus, hee
went into Silicia, and there builded a Citie, and af-
ter his owne name called it Solos. Hee made many
good lawes for such as were warriours: for if a-
ny had got victorie, hee should haue a great reward
for his labour, and such as were slaine, had their
wife and children found of the common purse euer
after. Hee made a law that no Executour should
dwell with any Orphanes mother, nor that any
should bee Executour, to whom after the heires
death the goods shall belong. And that no ring or
seale maker should keepe the print of any old seale.
And that whosoever had put out a mans eye, should
leise both his owne for it. And that whosoever toke
ought that was not his owne should die for it. And
that if any governour were found drunken, to die
for it. And that no man should giue any dowrie
with his daughter, with many moe good lawes.
When hee was demaunded, why he made no law
against such as killed their father or Mother: he
answered, because it is a desperate mischicfe. Be-
ing demaunded how men might best keepe them
from breaking the Law: Hee said: if such as haue

no longer, be as soile and carefull as those that are wronged. Hee would say to rich men, abundance groweth from riches, and disdayne out of abundance. Hee wrote many bookes both of heares, lawes, and other matters, besides many goodly Epistles. Hee flourished in the 46. Olympiad, & was Prince of Athens the third yeere, which was from the worlds creation 4675. yeeres, hee liued 78. yeeres, and dyed in Cypres, commanding his seruants to carry his bones to Salamina and there being made in powder, to sow them about the Citie. Dioscorides writteth, that when hee was asked why he wept for his sonnes death, sth it profiteth him nothing, he answered: euen for this cause I weepe, because I can profit him nothing. Thus much of his lawes and answeres: the rest of his sayings shall be spoken of in their places.

Of Socrates. Cap. li.

Socrates (as sayth Plato) the sonne of Sophroniscus a Lapidarie, and his mother Phenareta a mids-wife, was bozne at Athens, a man of a wonderful wit, and as some say, was an hearer of Anaxagoras and of Damon. But Duris sayeth, that hee was a seruant and that hee graued in stone, and that the Gracie, three goodly Images were of his caruing: Wherefore Timon calleth him a caruer of stones, & a haire Greeke Poet, and a subrill Orator. For in his Orations hee was sharp & prompt, & was therefore forbidden to teach it by xxx. lawes as sayth Xenophon. But (as sayth Fauorinus) he with his Disciple Eschenes open'd the fields of Oratorie craft. Hee got money to finde himselfe with:

The first booke

all by his handy worke, from which Crito detesteth
 him because of his wisdom, and became his
 Scoller, as Bezantius saith. But after that Socra-
 tes perceived that there was no fruite in the specu-
 lation of naturall Philosophie, and that it was not
 greatly necessarie to the outward maners of living,
 he brought in the kinde called Ethicke, that is mo-
 rall Philosophie, and taught it daily both in shops
 and streetes, and exhorted the people chiefly to learn
 those things which should instruct them in maners,
 which were needfull to be used in their houses: he
 used sometime through vehemencie of his commu-
 nication to shake his hand, and stirre his finger, yea
 and to pull himselfe by the haire also, and was
 therefore mocked of many, which hee suffered pati-
 ently, and was so patient that when one had spur-
 ned him: he suffered him: and being asked why hee
 strooke not againe, hee asked if an Asse had kicked
 him, if hee should kick againe. When Euripides had
 given him a worke of Heraclitus to read, and asked
 him what he thought of it, he answered, such things
 as I vnderstand are very misticall, and so I thinke
 those be which I vnderstand not. But surely they
 lack some Appollo to expound them. He tooke great
 care in the exercise of his body, and was of a com-
 ly behauiour: he was also a good warrior, for when
 Xenophon was in the warre, fallen from his horse,
 he caught him & saued him. Another time when the
 Athenians fled away hastily, hee himselfe went
 leisurely alone, looking backe oftentimes pituelly
 and watching to reuenge him, if any man with his
 sword durst ventur to invade his fellows, hee war-
 red also by sea: and when he had valiantly fought &
 overcome his enemies, he gaue willingly the victo-

sie to Alcibiades, whom (saith Aristippus) he loved
 greatly: hee was of a constant minde, and infiniti-
 ble reason, and exceeding carefull for the common
 weale, he was also chaste and continent. When Al-
 cibiades would haue giuen him much Lyma and
 sand to build him an house, hee sayd: if I lacked
 shoes, and thou wouldest giue mee a whole hide to
 make mee a payre, should I not bee mocked if I
 tooke it: When hee beheld many times the multi-
 tude of things that were sold, hee would say, good
 Lord so many things there bee that I neede not.
 Hee would say commonly that gold, silke, & purple,
 and other such things were more meet to set forth
 Tragedies then necessary to bee vsed: hee liued so
 sparsely & temperately, that many times when there
 were plagues in Athens, he onely himself alone was
 neuer sick. Aristotle saith that he had two wives, the
 first Xantippe, of whom hee begat Lamprocles, & the
 other Matrone, Aristides daughter, whom hee tooke
 without dowrie, of whom he begat Sophroniscus, &
 Menexenus, Sairus, & Hieronimus. Rhodus sayth, &
 hee had both at once. For the Athenians being
 consumed with warres, and mortaine of people, to
 augment the Citie, decreed that every man should
 haue two wives, the one a Citizen, and the other
 what hee would to beget Children of both, which
 Law Socrates obeyed: hee despised greatly such
 as were proud and high minded, and wranglers: he
 gloied greatly in poore fare. And sayde that such
 were most like vnto God that lacked fewest things.
 He had a great gift both in perswading and also in
 dissuading. For he (as saith Xenophon) perswaded
 a young man which was mercilesse & cruell against
 his mother, to reuerence her: hee dissuaded also

The first booke

Platoes brother which was desirous to haue come into the common weale, and caused him to leaue of, because hee was rude and ignorant in things. Being asked what was the honour of young men, hee answered: to attempt nothing too much: To him that asked him whether it were better to marrie or no: hee sayde: which so euer thou do, it shall repent thee. Hee would say that hee wondered much at men which with great diligence endeauoured to carue and make stones like men, and tooke so little heed to themselves, that they both seemed and were like vnto stones: Hee exhorted young men to behold themselves oft in a looking glasse, to the intent that if they were beautifull & well formed, they should doe such things as becommen their shape, but and if that they were ill fauoured, that they should with learning and good manners hide their deformitie. When hee on a time had bidden many rich men to dinner, & his wife Xantippe was ashamed of the small preparation that he had made, hee sayd: Bee content wife, for if our guests be sober & honest men, they will not despise this cheere: and againe, if they be riotous & intemperate, we shall be sure they shall not surfeit. Hee said some liued that they might eate: but he did eate that he might liue. Being on a time reuiled, and asked why hee spake nothing: because (quod he) that which hee speaketh pertaineth not to mee. O that men could now a dayes so take such matters. Another time when it was tolde him that one had spoken euill of him, hee sayd: he hath not learned as yet to say well. When Alcibiades told him that hee could not suffer the forwardnesse and scolding of Xantippe, as he did: no (quoth he) but I can, I am so viled thereof with:

with : canst thou not at home suffer the gagling
 geese : yea (quod Alcibiades) for they lay mee eggs,
 many (quod Socrates) and so doth Xantippe bring
 mee forth children. On a time when his wife in
 the open streete plucked his cloake from his backe
 and some of his acquaintance counsailed him to
 haue strooke her therefore, he said : yea first ye say
 well, that while we were brawling & fighting toge-
 ther : euery one of you might cree now to it Socra-
 tes, yea, well said Xantippe y^e wittiest of the twaine.
 He counsailed that men should so go to their wiues,
 as horsemen doe to their fierce horses. With a pitey
 similitude he coulered his patience, saying : like as
 an horse being broken of an horsekeeper suffereth
 neuer after any man to ride vpon him, so I by ble-
 ssing of Xantippe can suffer all other folke.

Finally, he daylie saying and doing such things,
 was prayesd of AppoHo to bee the wisest man that
 liued. At which diuers beeing displeased, and bees-
 cause that hee reproboued some which thought them-
 selues very wise men, to bee very fooles : they not
 content, conspired against him, and accused him
 saying : Socrates breaketh the lawes of the Citie,
 which haue beene giuen of our elders, supposing
 that there are no Gods, and bringing in other new
 spirits : For Socrates held opinion that there was
 but one God, which was without beeginning and
 ending, which had made and gouerned all things,
 and that the soule of man was immortall, and that
 every man had two spirits assigned him of God,
 which he called Daemones, of which he sayd the one
 shewed him things to come, and therefore he despis-
 ed their Gods, and would not worshippe them, and
 against right and lawe hee corrupteth our youth :

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wherefore let him dye.

When this was put vp against him, Lissias a Philosopher wrote an Apologie for him, which when hee read he sayd, Lissias the oration is good and excellent, but surely it is nothing meete for mee (for why it was moze iudiciall then should seeme meete for a Philosopher) (And when Lissias demaunded of him sith it was so good why it was not meete for him? hee sayde: Garments and shooes may be both good and faire, and yet vsfit for mee. And while he was iudged, it is sayd that Plato stood by in his defence and could not be suffered. And so hee was condemned by lxxx. Iudges, and cast into prison. For whome the Prince of Athens was very sorie, but the sentence which the Iudges had giuen vpon him, which was that hee should dye by poison, could not be reuoked.

The king had a ship freight with sacrifices which hee offered to his Idols, which then was abroad, hee would neuer giue any sentence vpon any mans death, befoze it came to Athens. Wherefore one of Socrates friends called Inclites, counsailed him to giue a certaine summe of money to the keepers to let him scape away secretly, and so to goe to Rome: but Socrates sayd hee had not so much. Then sayd Inclites, I and thy friends haue so much, which we will gladly giue to saue thy life, if thou wilt.

To which Socrates answered, I thanke you and my friendes, but sith this Citie wherein I suffer my death, is the naturall place of my birth: I had rather dye heere then else where: for if I were here in my countrie without deserving, only because I reprove their wickednesse, and their worshipp of vaine idols, and would haue them worship

true God: if these men of mine owne Nation per-
 secute me for saying and maintaining truth, euen
 so will straungers wheresoeuer I beecome: for I
 will neuer spare to say the truth, and surely stran-
 gers would haue lesse mercie on me then mine owne
 countrie folkes. Beeing thus minded, hee continu-
 ed still in prison, teaching his schollers which resor-
 ted to him, many thinges both of the composition
 of Elements, and also of the soule: but would write
 nothing: for hee sayd that wisdom ought to bee
 written in mens hearts and not in beastes skinnes,
 neuerthelesse his discipule Plato wrote well nye all
 that hee taught. A little before hee should be put to
 death, hee desired that hee might bath himselfe; and
 lay his Orations: which he did, and called his wife
 and children, and gaue them good instruction. And
 when he went toward the place where hee should fin-
 ish his life, his wife went after him crying: *Alas*
my hus band dieth guiltlesse, to whom hee sayd, why
woman, wouldest thou haue mee dye otherwise? and
sent her away. So when the cup of poison was
 deliuered him to drinke, his friends began to wepe,
 wherefore he blamed them saying: *I sent away the*
woman, because she should not do as you doe. Then
 Polidorus proffered him a precious garment to die
 in, to whom he sayde, *hath not mine owne coun-
 selled mee to lue in? why then may it not as well serue
 mee to dye in?* And then after hee had commended
 his soule to God, he dranke the confection. And as
 he was in trauaile of death, one of his disciples
 said. *O Socrates well of wisdom, yet teachydis
 somewhat while thy speech lasteth, to whom hee
 answered, I can teach you no otherwise now dy-
 ing, than I taught you in my life time.*

The first booke

Thus finished hee his most godly life, being 117.
yeeres olde. His godly sayings shall bee spoken of
in their places.

Of Seneca. Cap. liij.

Seneca the Philosopher, an excellent well learned
man, was borne in Corduba, and therefore cal-
led Cordubensis. Hee was disciple to Stratus
the Stoike, and was Lucane the Poets countrey-
man. Hee flourished at Rome in the time of the
Emperour and tyrant Nero, whom hee taught in
his youth, in learning & manners, which afterwarde
was cause of his death. In the time of this Se-
neca, Peter and Paule came to Rome and preached
there. And when many of Nero the Emperours
house gathered together to heare Paul, Seneca
among the rest, was so familiar with him, and de-
lighted so much to heare the diuine science, & wis-
dome which hee saw in him, that it greeued him to
bee seperated at any time from his communica-
tion, in so much that when hee might not talke to
him mouth to mouth, hee vied communication by
letters oft sent betweene them. Hee reade also the
writings and doctrines of Paul, before the Em-
perour Nero, and got him the loue and fauour
of every bodie. In so much that the Senate wo-
ndered much at Paul. This Seneca was a man
of very chaste life and so good, that S. Hierome nu-
mereth him in his bedrow of saints, prouoked there-
to by his Epistles which are entituled Seneca
to Paul, and Paul to Seneca. After hee liued vnto
an old meane age, hee was slayne of Nero the ty-
rant two yeeres before Peter and Paul suffered.

glorious martirdom. For Nero on a day beholding him, and calling to minde, how he when he was his master did beate him, he conceiued hatred against him, and being desirous to reuenge himselfe, and to put him to death, gaue him license to choose what kinde of death he would. Wherefore Seneca seeing that his tyranny could not bee appeased, and supposing that to die in a baine was the easiest kinde of death, desired to bee let bloud in the beines of his armes, and so dyed, which death, as some thincke, was foreshewed in his name, Seneca: that is to say, Senecans, which signifieth in English, a killer of himselfe. Hee wrote in his life time many goodlie bookes, out of the which shall be picked some of the most pithie sentences, both of precepts and counsels, and also of Proverbs, Adages, Parables, Emblables, which in their places heereafter shall follow.

Of Sigismund Emperour. Cap. liij.

Sigismund was the sonne of Charles the fourth, King of Bohemie, and of Hungarie. Hee was ordained Emperour. Hee was a prudent, wittie, learned, and noble Prince, in person and countenance, of such maiestie, as was comely & meete one in a great Monarchie and ruler of the world. But war and breedes of armes vnfortunable: for hee was oftentimes ouerthrowen and chased of the Turkes, and other enemies. And for that hee was King of Bohemie, hee had it by succession after the death of his brother Vincellaus. He reigned twentie and seauen yeeres, and departed this life.

The first Booke

Of Thales Milesius. Cap. liiij.

THales (as saith Herodotus, Democritus and Duris) had to his father a noble man, called Examius, and to his mother Cleobulina, of the stocke of Cadmus and Agenor: And was borne (saith Plato) vnder Damastius Prince of Athens, and is the first that euer was called a Sage, or wise man. Hee flourished at Milerum, what time Oseas was iudge in Israell, and Romulus Emperour of Rome: what time Sennacharib King of the Chaldes sent the Assyrians to inhabite Iewrie, which from the counting of Eusebius was the 4550 yeere from the creation of the world. This Thales was very well learned both in Astronomie and Philosophie, and wrote many goodly works, and was a citizen of Milerum, as Phalerius writeth, and was come of a noble linage, who after hee had dispatched his businesse belonging to the common weale, gaue himselfe to the searching out of naturall causes. And surely he was a profitable Counsaylour to the common weale. For when as Cresus demanded to haue had his fellowes, hee would not graunt to it, which afterward when Cyrus had gotten the victorie, was cause of sauing their Citie.

Heraclides saith that hee liued solitarily. But some say hee tooke a wife, and had a childe called Cidistus, but other say that hee liued chaste all his life long: and when it was asked him why hee would not get children, hee answered, because hee would not bee bound to loue them. When his Mother cryed on him continually to take a wife, hee would saye hee was too young, and afterwarde when his youth was past, and his Mother

her still importunate, hee would say, it was out of season and too late. Hee would say alwayes he was bound to thanke fortune, but for three causes chiefly, first, because he had reason, and was not a beast: secondly, because he was a man, and not a woman: thirdly, because hee was boync a Grecian, and no Barbarian,

Hee sayd there was no difference betweene death and life, and being asked therefore why he dyed not: because (quod he) I should then make a difference. When he was asked whether god knew mens euill works: Yea (quod hee) and their thoughts to. To an adulterer that asked him whether hee might sweare that hee was no adulterer, he said: Perjury is not worse than adultery. When he was asked what thing was hardest. Hee answered, a man to know himselfe, And what was easiest. Hee sayde to admonish other. What was sweetest: For a man (saith hee) to vse that he hath: What is God? That, that lacketh beginning and end. And when hee was asked what was the most difficill and seldest scene thing? Hee answered: an olde tyrant. A seldest scene thing indeed, for God either taketh them away beefore they bee olde, or else ere their old age changeth their hearts. Being demanded how a man might best suffer aduersitye? To see (said hee) his enemies in worse plight then himselfe. It was asked him how we might liue best, and most righteously: to which he answered. In flying those things our selues which we reprove in other. Being asked who was happy, hee sayd, hee that hath his bodily health, is fortunate in riches, not of a baine minde, but learned. These are part of his wittie answeres, his precepts, proverbs, & semblables shalbe spoken

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of in their places.

This Thales, as witnesseth Appolidorus, lived sixhundred yeeres. Socrates saith xc. yeeres, and that hee dyed in the lviij. Olympiade, and flourished in Cresus time, to whom hee promised, that he would cause the river Alin, to runne backwards against the streame. There were many more of his name, as testifieth Demetrius, Durus and Dionisius. But this Thales Milesius the sage, being old and worne with age, dyed of heate, whiles he beheld a triumph. Some say that as he went forth of his house to behold the Stars, hee fell downe sodainely into a pit, and was therefore mocked of an olde wife that hee kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heauen, that thou canst not see such things as are before thine eyes.

Of Theopompus. Chap.lv.

Theopompus an Historiographer, after the time of Herodotus and Tucidides. He was also an excellent Poet, and a King of Lacedemonia.

Of Tiranus, otherwife called Theophrastus.

Cap.lvj.

Theophrastus Eresius, as saith Athenodorus, was a Fullers sonne, and was first embraced of Leucippus, a chiefe of his owne Countie. Afterward when he had also bene a hearer of Plato, he got him to Aristotle, whose successor hee was in keeping of his schoole after his departure into Chalcedon. Hee was a man of exceeding wisdom, and

and of singular studie, and Scholemaster (as saith Pamphila) of Menander, the writer of Comedies. Hee was a very friendly man and gentle to be communed with. Cassander tooke him to him, and Ptholomeus sent for him, he was so beloued of the Athenians, that when Agnonides had accused him of heresie, they would haue killed him for his accusation. There came from all places to heare him as good as two thousand men, which became his Schollers. All which notwithstanding, hee was neuer the prouder nor higher minded, but continually one in vertuous humbleness. In his time Sophocles Amphiclidus sonne made a Law, that no Philosopher should keepe Schoole vpon paine of his life, without the agreement and decree both of the Senate, and the people: wherefore hee with many mo of the Philosophers departed for a time. But the yere following, when according to their good order, Philo called Sophocles to the account of his dooings, they returned againe, and the Athenians abolished that Law, and fined the maker thereof in fine Talents, and restored to Theophrastus the regiment of the Schoole. And whereas before his name was Tiranus, Aristotle named him Theophrastus, because of his diuine and goodly utterance. Hee vsed oft these notable sayings, wee may better trust an undubbed horse, then a disordered word. This is the most precious experience. He dyed being fourscore and five yeres olde, when hee had a while taken himselfe to ease. When his schollers desired his departure asked if he would commaund them any thing, he said: I haue nothing to say vnto you, save that this life maketh many things secret. Secreta through the shew

The first Booke

of glory. But wee all die as soone as we enter into this life, for nothing is more haine then desire of glory. But indeauour to bee happy and blessed. And either regard not the performance of this precept, because the labour thereof is great: or else diligently indeauour to follow it. For thereby you shall attaine exceeding great glory. Moreover, the vainnesse of this life is greater than the profit. But seeing I am not able to counsell you what to doe, consider you among your selues what is best to doe. As hee thus said, he gaue vp his ghost. The Athenians kneeling before him after his death, worshipped him openly. Hee wrote many notable woorkes, whereof this day we heare but of few, so many good thinges haue bene lost through negligence of men, and iniurie of time: hee dyed very rich, as may appeare by his testament which Laertius hath written out at length. With diuers other things which to auoyd superfluitie I haue omitted. His vertuous sayings shall follow in their places.

Of Xenophon. Cap. lvij.

Xenophon the sonne of Grillus, was bozne at Athens, he was shamefull, and exceeding beautiful: It is sayd, that Socrates met him in a narrow lane, and would not let him passe till he had answered him to diuers questions, and when he asked him where men were good and bad, whereat he stayed and could not tell. Socrates sayd, come with me & learn. And so hee did untill such time as hee went to Ciris, whose fauour hee obtained, and became in great reputation with him, and wrote all his actes; hee had a woman called Phylotis, which followed

followed him, by whom hee had two children. Hee had much trouble in his life, and was banished, and fled from place to place till hee came to Corinth, where hee had an house. And when the Athenians intended to succour the Lacedemonians, hee sent his two sonnes, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which battaile Diodorus returned, without dooing any great feate: but Grillus fighting manfully among the horsemen, dyed about Mantinia. And when Xenophon (which was dooing Sacrifice with his crowne on his head) heard that his Son was dead, hee put off his crowne: but when hee afterwards heard, that he dyed fighting valiantly, hee put it on againe, not so soyle for his death, as forous of his valiantnesse. Hee dyed at the Citie Corinthum, as saith Demetrius, being very old: a man both good and valiant, expert in riding and hunting, & greatly skilled in martiall affaires, as appeareth by his workes. Hee was also religious, and much intensitive about sacrifice, and was a follower of Socrates. Hee wrote xi. bookes intituled every one by a sundry name: and Tucidides workes which by negligence were lost, he brought to light. And was himselfe so pleasant in his stile, that hee was called the Muse of Athens. There were more of this name, of whom this is the chiefe, whose good sayings and precepts heereafter shall bee touched.

Of Xenocrates. lvij.

Xenocrates the sonne of Agathenor, being borne in Calcedony, was Platoes Scholler even from his youth. He was blunt witted and slow,

The first Booke

Now, insomuch that Plato speaking of him and Aristotle, would say, that the one had neede of the spur, and the other of the bridle. Hee was grave and earnest, and dry in his communication. He was much in the Schooles, and if at any time hee went into the Towne, boyes and foolish people would cry after him for the nonce to anger him. Hee was so chaste, that when men for the nonce had hired an harlot to meddle with him, which lying with him many nights could not obtaine her purpose, she said he was an Image and no man. When his fellowes would cast into his bed Lais (which was at that time the fairest strumpet in Athens) when she would entice him with her whoreson conditions, hee would cut his owne members, because shee should not overcome him. Being sent with other Ambassadors to Philip, when all the rest tooke rewards and bancketed with him, hee would not: Insomuch, that when Philip many times would talke with him, hee refused. For which cause Philip admitted him not for any Ambassadors. And when he with the rest of his fellowes was returned to Athens, they sayd, that hee went with them in vaine. And when (according to the lawes) he should therefore pay a forfeite, hee counsailed the rulers to take good heed to the common weale, saying that Philip with gifts had corrupted all the other Ambassadors, but could not make him graunt by any manner meanes, which (they hearing) esteemed him more than ever they did before. Being sent another time to Antipater to redeeme the prisoners which he had taken in battaile, Antipater desired him to dine with him, which hee denying, said: I came not to dine and banquet, nor to take pleasure with thee, but to redeeme my selfe

fellowes from the sorrowes, which they suffer with thee. And when Antipater heard the wisdom and saw the constant minde of the man, he gently intertaining him, deliuered his prisoners. Then Dionisius in his presence said to Plato, some bodie shall take from thee thy hed, hee sayd: that they shall not, except they take away mine first. Hee liued honestly, and wrote exceeding many goodly workes. and died being lxxxij. yeeres olde. His goodly counsailes shall be spoken of in their places.

Of Zeno Eloates. Cap. xlix.

Zeno Eloates the sonne of Piretus, by adoption became Permenides son, he was of body large & tall, & learned of his adopted father his Philosophie, wherein he became so excellent, that as Plato and Aristotle saith, hee was the first denier of Logick. He was a noble man both in governing the common weale, and also in teaching of Philosophie. There was in his time one called of some Nearchus, of other Diomedes, which vsurped the gouernance of his Countrey, and there according to his lusts, without respect either of Law or Justice, vsed all poynts of Tyranny. Wherefore Zeno with other conspiring to put him downe or drive him thence, were preuented of his purpose, and Zeno taken. And when the Tyrant inquired of him what confederates and possession of weapons they had, he minding to make him afraid, confessed that all those whom the Tyrant trusted most, and tooke for his chiefeest friends, were of counsell in his conspiracie. And when hee told him certayne things openly of some of them, he fained that hee would

The first booke

would secretly shew him greater matters. And when the tyrant therefore went neere him, and bowed his head to him, hee with his teeth caught him by the eare, or as (Demetrius sayth) by the nose, and left not his hold till hee rare it quite away. But when the tyrant, the more incensed herewith, brought him to the racke, as saith Antisthenes, he would confesse nothing more then what he did at the first. Wherefore as sayth Hermippus, he was by the tyrant put into a morter of stone, and there pounded with a pestle to force him to bewray his confederates.

And when hee was therewith almost killed, he cried out to the people: sic vpon you cowards, that pee can suffer a Tyrant the destruction of your countrie thus to deale with you, & though nothing else might moue you, mee thinkes this crueltie which I sufferayne of him for my countrie sake and yours, were sufficient. And when he had so sayd, because he would confesse nothing, hee bit off his owne tongue, & spat it out in the tormentors face, who therefore killed him, as Hermippus sayth. But Antisthenes sayth, the people moued partly with his words, but more with his manhood, and grievous torments, fell immediately into a rage, and with stones killed the tyrant. Hee despised all pomp and glorie, and for wisdom & truth sake suffered all kind of torments, when men called at, or slandered him, he would be angry. When diuers philosophers would therefore reprove him, he would make this answer: if I should not be moued with reproches, then should I not neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

In this first booke of Philosophers I briefly declared,

The

The right order of the liues and godly conuerſation
 whoſe exāples of vertue ought ioyfully to be embrac-
 ed. And to be ſolowed of al men without exceptiō.
 Their cōſailles are comfortable in euery condition
 and next the diuine ſcriptures ther is nothing more
 true, then their godly good doctrine, to trade men
 in vertue.

THE SECOND

booke.

Of Theologic Philoſophicall, Cap.i.

BEcauſe the name of Philoſophers or Hea-
 then men is a thing very odious to ignorant
 eares, who will not onely ſuſpect, but alſo deſ-
 piſe whatſoeuer the heathen teach, taking the
 for infidels and miſbeleeuers, therefore I
 thought it good before I came to their precepts, to
 ſhew their opinion concerning religion, that it may
 be known what they beleeued of God, of them-
 ſelues, and of his works, all which they themſelues
 call Philoſophie: for no doubt the common weales
 wherein they dwell, had ſundry religions, and thoſe
 moſt vile and ſhamefull, ſome worſhipping their
 owne deuices, as Idols or Images of menne,
 beaſts, diuels, & other things, other ſome the crea-
 tures themſelues, as ſpirits, diuels, Sun, Moone,
 ſtars, elemēts, men, ſerpents, onions, & other like, &
 with fond & deteſtable ceremonies, ſeruing the with
 drunkenneſſes, lechery & ſacrifice of all kinds of cat-
 tle & ſoule, yea, murdering child:en, men and women,
 yea,

The first booke

yes, and their owne selues to doe their Gods homage. But these Philosophers of whom I treat, although for feare, obedience and quiet sake they seemed to doe as the common people did, yet knew they by the search of nature, that there was but one God, and that all their religions were wicked and abhominable. And therefore some of them cryed out vpon them, and rather suffered death, then agreed to allow them: as for example, Socrates, whose life you haue before in folio 31. For as S. Paul sayeth, that consideration of the Creatures which they saw, draue them to confesse there was a Creatour, who as by his wisdom and power he had ordayned all things, so by his prouidence and goodnesse ordered and preserved them. They perceived also that there was in themselves a reason and minde, which attayned to the knowledge of God, and had power to comprehend and command spirits, which sith they bee immortall: their soules must needs also bee immortall, because it had power ouer immortall things. But although they knew God and themselves in this wise, yet overcome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatrie, for their bodely commoditie following the lust and sensualitie of the flesh. But none of these heathen Philosophers (or sure but few) were of that sort, but like true, wise and constant men, both knew God, and serued him with puritie of life, which is his true seruice, whether what they thought, and what they taught is declared in this booke, which I call their Theologie because it concerneth specially their doctrine of God, which when it shall bee read and duely considered

dered: I doubt not but the odiousnesse of their hea-
then name shall so litle trouble any man, that their
precepts shall the rather be accepted, considering that
they be both honest & naturall, and come from such
men, whose heathen liues doe shew in vertuous per-
fection (I am loze to say it, but more loze to see it)
our honest profession that now bee or ought to bee
Christians.

Of God, of his workes, of his mercie,
and Iustice, cap. ij.

The order of all things that are visible in this Aristip-
world, declareth that there must needs be one prin- pus.
cipall cause and beginning, which we call God, and
also that the same order cannot bee without promi-
dence and one perpetuall gouernour.

That is God which lacketh beginning and en-
ding: which God beeing made of none, hath by his
owne power created all things.

Hermes.

God is the beginning of all things.

Plato.

Hee onely is to bee knowne and taken for a God
which is not onely a creator, but also a comforter, a
preserver, a saviour, and a deliuerer.

There is a God that doeth rule and gouerne all
things, which maintaineth the course of Starres,
and changes oftentimes, the alteration and order of
things, beholding both Sea & land, who so plaign-
eth, both the liues and doings of all men.

Cicero.

There is a liuing God which onely knoweth,
which onely remembereth, which foreseeeth, gover-
neth and moderateth all things, and hee it is that
liveth for ever.

Cicero.

There is no kinde of men so rude or so harde,
which although he be ignorant what God we ought

Of God, of his workes,

to haue, that yet knoweth not but there is a God.

This seemeth to be a most sure and principall occasion why we should thinke there is a God because that there is no nation so sauage and beastly, cyther any man so barbarous and rude whom the opinion of God hath not truey touched.

Who is so utterly mad, which when hee looketh vp into heauen, doeth not thereby know that there is a God, or thinke those things to be done by chaunce, which are made by so great power, the order and aiteration whereof no man is scarcely able by any art to pursue.

What may bee so plaine and manifest when we looke vp into heauen, and beehold the Sunne, the Moone, and the Starres shining with glorie in heauen, as that there is some God which ruleth and gouerneth them.

Let all men in this be truly perswaded, that God is the moderator and gouernour of all things: and that all things also be done by his onely power, and appointment, and that hee it is, which most cleerly beareth euery man, both what he doeth, what he admitteth in himselfe, with what minde and godliness hee doth loue & fauour religion, that he hath also a regard both of Goodly and wicked men.

God is without any body, visible and also immortal: whose forme cannot bee comprehended with the eyes of mortal men, nor yet described by any sensible knowledge.

God in power is in all things, and in euery part of the world: and by his prouidence all things are preserved gouerned and mooued: And hee himselfe is of none either, either mooued or gouerned, but in the first comprehensible manner.

Plato.

Plato.

God is the principall and chiefest God above all nature: whom all creatures honour and looke for. Aristotle.

The diuine nature and substance of God suffereth neither change nor end: for it is both immutalle and infinite.

In God, nor about God can be none euill: therefore all euill is far from God: for all goodnesse proceedeth from him, and hee is the onely fountaine and principall goodnesse. Plato.

God as hee is almightie: so may hee worke in all things after his owne opinion and will, except in Justice.

There is nothing that God cannot bring to passe, and that without labour or trouble.

God is all goodnesse, all charitie, all loue.

The God immortall hath made all things communicable to men mortall, except immortallitie, and therefore hee is called immortall, because hee neuer dyeth: and we also be called mortall and sayling, because we all take an end. Mar. Aug.

God the author of all goodnesse hath created all good things.

God is carefull for all as well small as great.

God is pitifull, for though he giueth by paine, yet hee keepeth the paine close. Plato.
Mar. Aug.

In all thy troubles commit thy selfe onely and altogether vnto the most high and mightie God: and feare not men that threaten, nor men that speake faire, but trust him that is mercifull, true of his promise, and able to make his worke good.

To looke for no help of man bringeth the help of God to all them that seeme to be ouerthrowne in the eyes of the wicked.

Of God, of his workes,

Peter Lüb One's God forgiveth & pardoneth vs of our sinns.

God knoweth and seeth both the deedes and also the thoughts of all men: from whose knowledge nothing may be hid.

Diogenes. God presently beholdeth all things.

God knoweth all men, hee loueth the iust, and hateth them that worke wickednesse.

Hermes. No man may escape the iust iudgement of God.

**Alex. Sc-
nerus.** God is our onely Iudge: who being in heaven sayeth not to punish al them that abuse his Image.

Photion. As God findeth thee to be when he calleth thee, so doth hee iudge thee.

Mar. Aur. God is so righteous that his fierce & cruell chastisements neuer fall vpon the earth, but by our owne cruell shrewdnesse: and our secret sinnes in such wise awaketh vs, that wee acknowledge to haue but due and vpon Justice.

Hermes. God wil reward every man according to his worke.

Mar. Aur. The iust God neuer appealeth his yre against vniust men, but if the requirer be betterly innocent and meeke: God is so iust that he will not giue iust things but by the hands of iust men.

Diogenes. If thou wouldest obtayne any thing of God, frame thy workes according to his will.

Pithagor. Desire nothing of God saue that which shall be rightfull, for he will graunt nothing vniustly asked.

Socrates. Be carefull in such things as appertain vnto God.

**Anachar-
fis.** Though God exalt thee in this world be not proud, nor despise any man therefore, nor thinke nor thy self better then another: but remember that God by creation hath made all men alike.

Antisthe. Forasmuch as all men, although they be great sinners, receiue daily great benefites of God: are therefore much the more bound to thanke him for the same.

grate

grace, and most hartely to aske him forgiveness for
their finnes and trespasses.

God greatly esteemeth vertuous people, though Socrates.
in the world they bee little set by.

A good man is the similitude of God.

All the world is the temple of God.

When thou wilt fast, purge thy soule from filth, Hermes.
and abstaine from sinne, for God is better pleased
therewith, then with abstaining from meates.

Here followeth seauen things to bee noted of god.

The first is, let neuer man leaue God for another
man, for feare that God depart from the miserable
man in his most great necessitie. The second is,

that moze availeth to hold vpon the part of the im-
mortal god that is in heauen, than with all the mor-
tall men in the whole world. The third is, that men

should beware to annoy god, for the ire of god doth
much moze damage, than the iniquity of all men. The

fourth is, that God neuer forgetteth a man at any
time, but if God bee forgotten by him a thousand times.

The fift is, that God doe suffer, that one should bee
persecuted of another that is euill, or hee haue first
persecuted one that is good. The sixt is, if men will

haue God favorable vnto them in time of war, they
must first serue him in time of peace. The seauent
is, that God is a pitifull God, sendeth not to any

realme any kinde of extreame chastisement, but if it
bee for some extreame offence committed in the same
realme. As God is full of mercy, so is he also a iust
God. As well in aduersitie as in prosperitie, re-
ioyce and thanke God.

God supplieth where our power lacketh.

Be mindfull of God, for the remembrance of
him keepeth men from euill.

G. 14.

Like

Photion

Of Man

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

The summe of all.

God is a substance for euer durable,
Eterne, omnipotent, mercifull and iust,
Which guideth all things in order conuenable,
A God in whom each man ought for to trust,
Who by prayer giueth grace to mortifie our lust:
In whose feare and loue, all that shall heere indure,
Shall after this life of better life bee sure.

Of man, and what hee is. Cap. iij.

Chilo.

There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with self loue, that we flatter our selues in many things.

Agapetus.

Let vs learne first of all this commaundement of God, Know thy selfe, and let vs follow it, for he that knoweth himselfe shall know god, & he that knoweth God shall bee made like God. He shall be made like God, that is worthy gods fellowship: he is worthy of Gods fellowship, that doth nothing unworthy of God, but thinketh on godly & heavenly matters, and speaketh that he thinketh, & doth that he speaketh.

Pithagoras.

Thou shalt know thy selfe according to Gods commaundement, if thou consider what thou art, what thou wast, and what thou shalt be: by this test, both the first are knownen, because the last is most euident. Thou knowest thy body shall perishe and become earth, then was it earth before it was the body, for looke whereinto any thing createth, therof be sure it had the beginning. And seeing that we

ther

ther in, neither with the earth of thy body, is any wis-
dome, discretion, or knowledge left after the death,
it is evident that those things (which while thou
wast alive were in thee) came not of the earth, for
whatsoever cometh naturally of any thing, is so
torned therewith, that it cannot be seuered. And ther-
fore the growing and sensible mouing life, that cometh
of the earth, remaineth so with it, that by purificati-
on plants and trees doe ingender thereof, which
increase, moue & feeble as thou didst. But wisdom,
discretion, or knowledge they haue not, wherby thou
wast able to haue them from some other thing,
and not of the earth or bodely mixture. If wisdom,
discretion, or knowledge come not of the body, then
seeing they be the best thing in man, they must come
of a better thing. And better than the elements
(whereof man is made) is nothing saying God, and
spirit and power proceeding from God. Then is
the reason or soule, which I call knowledge, discre-
tion, and wisdom (either God or his spirit) and
so of it selfe immouable, and incorruptible.

Man is a creature made by God, of two parts, of a soule euilasting immortall, of substance al-
terable, wherein is reason, wisdom and knowledge;
and of a body fraile and corruptible, made of the 4.
Elements, whereof cometh life, lust and senses.

Because God made man to his owne likenesse
and similitude, hee therefore loueth him according
to the common proverb. All things loue that which
is most like to it selfe.

Mankinde whom god hath onely indued with the
great gift of wit, vnderstanding & reason above all
other creatures, may not (most of all) like still or
abide in this grosse appetite to trauaile for nothing

Plato.

Plato.

Tullius.

OF Man

esse but for pleasures and profits of this fugitive and vaine world, but insulting lightly the heavenly guide of our nature, must bee led to the desire of truth, honour and seemelyness: wherewith the more that wee be decked, adorned and beautified, the further off we shall be from the brutishnesse of beastes, and approued the nearer vnto the nature diuine, which of it selfe is onely most excellent, and therefore most specially to be embraced.

Tullius.

As all things (whatsoever they be) that are bred vpon the earth, are all created & bred for the commoditie & vse of man: so man for the commoditie of man, is begotten into this world, that they (as men among themselves) should be helpers one to another.

Aristotle.

Man is the patterne of frailty, the spoile of time, the play of fortune, the image of inconstancy, the tryall of euill and misery, and all the rest of him steaming and choller.

Herodotus.

Miseries haue power vpon man, not man vpon miseries.

Democri.

There is no stablesse in ought that belongeth to man, but all things are guided with a disorderly course, men neuer can scarcely finde any good thing, seeke they it neuer so diligently: but euill thinges fall vpon them vnought for.

Socrates.

The chiefe cause of all euils that happen to man, is man himselfe, for hee through his greedy thirst & desires, troubleth both himselfe, & all other creatures.

Hermes.

O man vndeare, more cruell then wilde beasts all thinges hate thee, because thou destroyest all thinges, death watcheth for thee euery houre: if thou fly into the earth, the wolues and other wilde beasts will deuoure thee, if thou climbe into the trees, birds and hawks will assaile thee: if thou take the water, the

Crocodiles

Crocodiles and Serpents will destroy thee, which beasts nature hath thus ordained, to take vengeance upon brutish men.

Men dwelling upon the earth, glad of reason, able to raise, and having soules immortall, their members subject unto death, they are both of merie and carefull mindes, they haue brutish and vile bodies, not like in all conditions, but all like in errors: all of peeuish holdnesse, stiffe in hope, vaine in labour, bricke of fortune, every one mortall, and yet euer continuing together their whole kinde, by mutuall successe in of their broode, changeable, their time euer flying away, long before they bee wise, some dead, some forgotten, and in their liues are neuer sufficiently contented.

Man is vncertaine of any thing all his space, finding nothing that hee may feare or trust vnto, he wanders euer among doubtfull chanches, with vaine hope a wayes comforting his minde, for no man knoweth certainly what shall betide him, or how, when or where hee shall leaue carthasse.

Man is onely a breath & a shadow, & all men are ignorant & as fraile & vncoustant as a shadow of smoke. god hath so ordained for mankind, that we must liue in care: for among all things that liue and creepe upon the earth, none is more miserable then man. All beasts are happier and far wiser then man: behold the Asse, of beasts no doubt most miserable, yet hath hee no harme through his owne fault, haue what doth hap him by nature, but wee beside our naturall euill, procure our selues many other, for wee bee so rife for euery misfortune, angry for euery euill word, if any strange thing happen, wee are amazed, and afraid of euery shadow.

Apuleius

Thales

Euripides

Homer.

Menander

Of the Soule

Griefes, opinions, greedy desires, and lawes are
enils of our owne procuring, not sent by nature.

When in the beginning a companied themselves
together, and builded Townes to save them from
wilde beasts: but now contrarie, for their safegard
they were glad to fly all company and to live in wil-
dernesse, safer a road among wilde Tigers, then in
any towne among tame officers.

All men are by nature equal, made all by one
workman of like mire, and (howsoever wee deceiue
our selues) as heere vnto God is the poorest begger,
as the most pompous Prince liuing in the world.

To them that bee greatest in worldly wealth, the
greatest mischances euer approach.

It may chance to each man, that chanceth to any.
My sonne, the ends and disposition of all things
are in the hands of almightie god, & he ordereth the
as hee list, man hath no power ouer his life, but wee
like beasts alwayes ignorant, doing & suffering
that god hath appointed, notwithstanding wee com-
fort our selues still with good hope and confidence.

There be in every man two powers drawing and
leading him: A desire of pleasure, which is bred in
the body: and a good opinion couering onely good
things. Betweene those twaine, there is continuall
strife in man. And when the opinion hath the ma-
sterie, it maketh a man sober, chaste, discret, and
quiet. But when desire getteth the upper hand,
it maketh him a lecher, a rioter, a surfeiter, a brau-
ler, couetous and inquiet.

We be to him, which contemning the excellencie
of his owne nature, and the dignitie that is in him,
serueth onely his bodely lusts, desiring his owne
soule, though his vile desires and beastly delights.

Statute

Nature is a certaine strength and power put in things created by God, who giveth to each thing that which belongeth unto it. Augustin.

The nature of a man (properly of it selfe) is, neither apt to keepe measure in displeasure, nor yet in gladnesse and pleasure: for he is driven by the violence of affection, sometime with pittie, & sometime with furie, and his desire present doth governe him. Aminas.
 Hee ceaseth to be a man, and is indeed but a brute beast, that leaveth the rules of reason, & giveth his minde onely to the fulfilling of his bodily lusts. Zeno.

The summe of all.

Man that consisteth of body and soule,
 Is Gods good creature, specially made,
 To know his maker, also to controll
 Such lusts in flesh as Elements perswade,
 A beast, if that his life hee beastly trade,
 An earthly God, if voide of hope and hate
 Hee liue content, and know his owne estate.

Of the Soule and government thereof

Cap. iiii.

The most precious and excellent thing that God hath created heere in earth, is a man, and the richest thing to him is his soule & reason: by which hee keepeth iustice, and escheweth sinne. Hermes.

The soule is an incorruptible substance, apt to receive either joy or paine, both heere or else where. Solon.

By the iustice of god the soule must needs bee immortal, and therefore no man ought to neglect it, for though the bodie die, yet the soule dyeth not. Plato.

The lotus of the good shall live into a better life, Socrates.
 but

Of the Soule.

but the euill into a worse.

Pirhago-
ras.

When a reasonable soule forsaith his diuine nature, it becommeth beastlike and dyeth. For although the substance of the soule bee incorruptible, yet lacking the vse of reason, it is imputed dead, for it loseth the intellectuall life.

Plato.

If death were the dissoluing both of body and soule, then happy were the wicked, which being rid of their body, should also bee rid of their soule and wickednesse. But forasmuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carryeth nothing with it, but her vertue and learning, and hath of it selfe none other helpe, wherefore all such as for a multitude of their sinnes and mischietes are hopelesse, & such as haue committed sacriledge, slaughters, with such other like wickednesse, the iustice of God and their owne deserts dampne vnto euerlasting death, from which they shall neuer bee deliuered. But such as haue liued more godly than other, being by death deliuered from the prison of the bodie, shall ascende vnto a purer life, & dwell in heauen euerlastingly.

Legimon.

The immortallitie of the soule excludeth all hope from the wicked, and establissheth the good in their goodnesse.

Socrates.

The soule that followeth hertur shall see god.

Boetius.

The soule despiseth all worldly businesse, which beeing occupied about heauenly matters, reioysseth to bee deliuered from these earthly bands.

Aristotle.

The delights of the soule are, to know her maker, to consider the loyces of heauen, and to know her owne estate and being.

Solon.

A cleane soule delighteth not in vncleane things.

The

The night seemeth tedious unto a man & darke, how much rather a soule destitute of the light of God, and darkened with sin. The goodly beautie of the bodie pleaseth the eyes, but how honest a thing is the beautie of the soule? A reformed visage sees Socrates with an vnpleasant thing, but how odious a thing is a mind spotted and beaied with vices. No one-ly shall the soule happely depart from the body at the last end, as afore hand she hath diligently (tho rough true knowledge) recoyded & practised death. And also haue long time before, by the despising of things corporall, and by the contemplation and loue of things spirituall, vsed her selfe to bee (as it were in a certayne manner) absent from the bodie.

The Soule knoweth all thinges: wherefore hee that knoweth his soule, knoweth all thinges: and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to the Plotinus euill much teaching auayleth not.

The well disposed soule loueth to doe well, but Seneca the euill desireth to doe harme.

The good Soule grasseth goodnesse, the fruite Boetius whereof is saluation, but the euill planteth vices, whose fruite is damnation.

The good soule is known in that it gladly receiveth truth, and the euill by the delight that it hath in lies.

The Soules of the good bee sorrowfull for the workes of the wicked.

A good soule hath neither too great joy, nor too Pithagor great sorrow, for it reioyseth in goodnesse, and it is sorroweth in wickednesse. By the meanes whereof, when it beholdeth all thinges, & seeth the good & bad

Of the Soule.

So mingled together. It can neither reioyce greatly,
nor be greeued with ouermuch sorrow.

Plato.

Soules be lost that delight in couetousnesse.

Who so nesteth the life with the soule, ought to
mortalise it with the body, and giue it trouble in this
world.

Hermes.

It is better for the soules sake to suffer death, then
to loose the soule for the loue of his life.

Hermes.

While the soule is in companie of good people, it
is in joy: but when it is among the euill, it is in sor-
row and heauinesse.

There is in great danger that looketh not to his
Soule.

Sickness is the prison of the body, and sorrow
the prison of the soule.

Socrates.

A wise man ought to looke as carefully to his
soule as to his body.

Seneca.

It is better to haue a soule garnished with vertue
and knowledge, then a body decked with gorgeous
apparell.

Wisdom, vertue, & vnderstanding, are the gar-
nishments of the soule.

Pithago-

as.

Order thy selfe so, that thy soule may alwaies be
in good estate, whatsoeuer come of thy body.

Plato.

Dispose thy soule to all good & necessarie things.

Euill men by their bodily strength resist their
misfortunes: but good men by vertue of the Soule
suffer them patiently, which patience cometh not
by might of arme, by strength of hand, nor by force
of body, but by grace of the soule, by which we re-
sist couetousnesse and other worldly pleasures, ho-
ping to be rewarded therefore with eternall blisse.

Aristotle.

Blessed is the soule that is not infected with the
filthinesse of this world.

The vanities of the world are an hinderance to
the soule.

Woe bee to the sinfull soule that hath not power Plato.
to returne to her owne place, whose filthie workes
of bodily pleasure both hinder her from the blessed
full state, and keepeth her downe from the presence
of God.

No dead carrion so loathsomely stincketh in the
nose of any earthly man, as doeth the abhominable
and dead stinking Soule of man in the presence of
God.

The soule of man is dead, and hath lost both his
life, his heauie, and sweetnesse, when there proce-
deth wickedly from it, detractions, blasphemies, ly-
ings, filthy communication, and suchlike.

If the soule of man (through sinne) be once dead:
it is neuer againe reuiued, but by the onely incere
grace & mercie of the most gracious and liuing god:
whose vengeance (by his iustice) shall waiteeth the
destruction of the wicked and wilfull sinners.

As the body is an instrument of the soule, so is Plutarch.
the soule an instrument of God.

The body was made for the soule, and not the
soule for the body.

Man's soule being decrept or taken of the position
of diuinitie, called Mens, may bee compared with Tullius.
none other thing (if a man might lawfully speake it)
but with God himselfe.

The minde of man is not a bayne, or idle sub-
stance of man, but it is a lively substance, which
endeavourerth it selfe busily to set forth and ex-
press in word whatsoeuer it doeth containe in it
selfe (by the meane of the spirit) which is (as it
were) the conduit wherby the word is brought forth
from

Of the soule.

From the deepe secret parts of the minde.

Cateline. We bleſſedly ſpecially the rule of the ſoule, and ſeruitie of the bodie: the one wee participate with god, and the other with beaſts.

Socrates. The ſoule paſſeth out of this world more ſwiftly then any bird that flyeth.

Diogenes. Looke how much the ſoule is better then the bodie, ſo much more grievous are the diſeaſes of the ſoule from the griefes of the bodie.

The ſoule cannot but euer liue, it hath none end of liuing: yet wee may ſay that the ſoule liueth and dyeth. It liueth in the grace and fauour of God, and dyeth in the malice of the diuell.

The ſoules life is the light of vertue, and his death is the darkeneſſe of ſinne.

The ſumme of all.

Of all the good creatures of Gods creating,
Moſt pure and precious is the ſoule of man,

A perfect ſubſtance at no time abating:

Which with the bodie the paſſions ſuffer can,

In vertue ioyous: in vice both woe and wan,

Which after death ſhall receiue the reward,

Of workes which in life time it moſt did regard.

Of mans beſe, how full of miſeries and
wretchedneſſe it is. Cap. v.

Hermes.

Life is nothing elſe, but as it were a glaſſe,
which in man ſetteth the ſoule and bodie together,
which proceedeth of the temperance of
the elements, whereof the bodie is made, which if
it bee not violently melted beſore through our owne
diſtemperance.

distemperance, our loosed with the moisture of our owne merits, or sodainly consumed with the loue or hate of God) wearieth away through age of the body, and so at length commeth to nothing

Life is a bzidle and miserable fetter which chaineth the pure and euerlasting soule to the vile, full and corruptible body. Plato.

Life is of his owne nature a grieuous thing, Menander most miserable and full of innumerable cares and griefes.

Life is a perillous passage, for wee bee therein troubled with stormes and tempestes farre more miserable then those that make shipwracke, for wee sayle as it were in the Sea, alwayes in doubt hauing Fortune our liues gouernour, some hauing prosperous winde, other some contrarie: but wee arriue altogether at one haven vnder the ground. Socrates.

O life how may a man get from thee without breathes help? thy evils bee infinite, and yet no man is able eyther to auoide, nor yet to abide them. Onely the Sunne, the Moone, the Starres, the Sea, and Land are pleasant, because they are by nature beautifull, all other thinges are doubtfull and grieuous. And if any good thing happen to a man, hee feeleth also therewith tribulation and sorrow. Pithagor.

Consider that mans life is weake and fragile, full of many froward and troublesome businesse. Democritus. Providence for it, meane suffisance, and thinges necessary to saue it from miserie.

There is no kinde of life but may bee exceeding discontented, as hauing in it no notable wor- Menander

Of mans life, how full

thy or honourable thing: But all mingled with
frailtie, weakenesse, and many greivances. What
life then should a man leade? abroad, that is to
say, in offices, are strifes and troublesome actions,
at home cares, in the field great labours, in the sea,
feare, in wandring or iourneying, if it bee bolde of
seopardy, yet it is painefull and tedious. Art thou
married? then canst thou not bee without cares,
wilt thou not marry? then is thy life vaine and so-
litary.

Children bring sorowes but lacke of them make
the life vnpleasant. Youth is wilde and foolish, age
weak and feeble. Wherefore one of these two things
is to bee chosen, eyther neuer to bee bozne, or to die
immediately after our birth.

Heraclit.

Alas alas, what a sort of diuers euill chaunces
and how strangely they happen to vs in this life,
one bewayleth the losse of his children, his wife, &
goodes, another weepeth for lacke of health, libertie,
& necessary liuing. The workeman maymeth him-
selfe with his owne tooles, while hee earnestly appli-
eth his businesse: the idle man is pined with famine,
bitten with dogs, imprisoned and whipped, in euery
good towne, the gammer breaketh his leg in dan-
cing, his stones in vaulting, his lungs in running,
his arme, his shoulder, or his necke in wrastling.

The aduoulterer consumeth himselfe with botches
and leprosie. The dyer is sodaynely stabbed in the
backe with a dagger. The Student wounding continually
with the Beuie or the Goute. Who is free from the
strokes and murder of theues, or from the rapine
and slaughters of Souldiours, worse than
theues: besides that, iust and innocent men
oftentimes wrongfully punished, imprisoned,

children are smothered in the cradle, fall into the fire, are drowned in the water, over run with beasts, poisoned with spiders, and murdered, or plagued with infection of the Air, besides diuers sicknesses, and other cruell hapnes, as falling of houses, dearth, famine, thunderbolts, lightning, floods, and many more troulesome chaunces which sobaynly alight vpon all men indifferently.

Whosoever thinketh in this life to liue without Solon, labour and sorrow, is a fool: for God hath so appointed our state, that wee by vertue of our soules should suffer and subdue all kindes of aduersities.

Little would wee regard the true life of the soule which encreth after it is loosed from this life, if this life had any pleasure in it, notwithstanding the innumerable sorowes and griefes that we susteine thereby, wee are so loath to be rid of it.

How can life be of any great balme when our Soulebour will sell it for the pence. Life is like a daies imprisonment: for the whole time of our life is but a day, vpon which the night of death cometh.

God hath purposely ordained the griefes, miseries, and sorowes of this life to be so many and great, and the pleasures thereof so small and few, that he the more desirous of the heauenly life, is nothing but tope and pleasure.

There is none either so great an Orator as Plato,

nor so excellent a life as this, for it perlieth in the contrarie of that which hath mee lesse and more. And that wee must needs see, per-

Of mans life, how full

what wronges; what hardes, what labors, & what
greedy desires, begin wee daily & fresh, in hope,
rather assurance of life, to finish & enjoy the fruites
of our vniuersities.

Seneca. The flowers of life which are lustes and plea-
sures, as tall thewers, meadows, and banettes, and
the fruites thereof, labour, care, sickness, and re-
doubtfull the tree it selfe, corruption and frailtie.

Theophr. What a shame is it for men to complaine
God for the thornesse of their life, when as they
themselves as thort as it is, do through riot making
anotheres, cares, and wars: make it much thort
both in themselves and other.

The summe of all,

Life which chaineth the bodie and soule in one,
Is fraile and vaine, more slipper then the slime,
Heapes full of cares, but quiet it hath none,
Ordainde of God a prison for the time:
To plauge and purge the body & soule from crime,
Which who so spendeth vertuously and well,
Shall after it in loyes and glory dwell.

Of the world, the pleasures, and dan-
gers thereof. Cap. vi.

Aristotle. The world was created by the bountie of
God.

Plato. The goodness of God was cause of the
creation.

Hermes. God created this world a place of pleasure
rewards, wherefore man should in it abide
that in another world he might receive his
reward.

Seneca. This world is a house full of pleasures
tole there man ought to be wiser than hee
is.

in pricking of himselfe.
 See is not wile, knowing hee must depart from
 this world, that boasteth himselfe therein to make
 great boastings.
 This world is like a burning fire, whereof a litte Pithago-
 ras, it is good to warme a man, but if he take too much, it
 will burne him altogether.
 Wee may use this world, but if wee abuse it, we
 make the loue that wee haue in God.
 Hee that loueth the world hath great trouble, but
 he that hateth it hath great rest.
 Dwell in thy minde, and speake with luscie de-
 sence, the effect of this counsaile following. Socrates.
 This contained the life and death, the joy and paine
 as well in this present transitorious world,
 as also in the other euermlasting world to come.
 Three thinges thou must diligently note, that is to
 say, the Soule, the body, and the substance of this
 world. The first place of these three (by good reason) Soule,
 hath the soule, seeing it is a thing immortall
 that is created and made after the figure and shape
 of the almightie and euermlasting God.
 The next and second roome hath the bodie, as Bodie.
 the case and sepulcher of the soule, & nearest seruant
 the secrets of the spirit. The third roome and Goods of
 occupieth the riches and goods of this world, this world
 the necessare instruments or tooles for the bo-
 dy, which cannot want nor lacke such needefull
 things. Let then the eien of thine inward minde first
 see and diligently behold the first and best thing
 that is the soule. Next vnto that, haue re-
 gard to the bodie, and thirdly consider the world.
 That happely (through grace of the living god)
 with these three in their degrees & due order, shall
 surely

Of the world, the pleasures

surely content God, please himselfe, and furnish the world. But there is care for the soule as for the chiefe treasure into which treasure care for the body for the soules sake, care for the world for the bodys sake. Care be about all things that thou goest not backward, whether both that first care be to be a rich man, next to be a beautiful man, & then to be a good man, where bee should bee the contrary: first to studie for goodnesse, next for health, and last for wealth.

Wee see by experience so great blindness among men that they in such little care for riches, that they little care for the health of the body, and nothing at all they consider the state of the soule.

See that soules in the world shall not faile of one of these inconveniences of body: that is, either to please God, or else to be chaunted of mightier men than himselfe.

Mar. Aur. This world is but a passage into thother: wherefore see that prepareth him things necessarie for that passage, is sure from all perils.

The world is so malicious, that if wee take no good heepe to prepare against his winchets, it overthrow us to our great losse and hurt.

Behold well this world, take warning in time, to marke how they fall that dier to clumbe.

Plato. Beware that for the variable and vaine delight of this wicked world, thou loose not the joyfull and everlasting felicitie.

Periander. The man that is onely of this world, and has no consideration of the world to come must needs bee wicked in the sight of God, and a gracelesse man in the sight of men.

Socrates. The loue of this world stoppeth mens eyes from

from bearing wisdom, and blindeth his eyes from seeing through it: also it causeth a man to bee enuied, and keepeth him from doing any good.

The world and the flesh doe nought else but fight Mar. Aur. against vs, and we haue neede at all times to defend vs from them.

Man hath neuer perfect rest nor loy in this Seneca. world, nor possesseth alwayes his owne winning.

O world thou hast so many countenances in Mar. Aur. thy vanitie, that thou leadest all wandring in vnstablenesse.

Trouble not thy selfe with worldly carefullnesse, Socrates. but resemble the birds of the aire, which in the morning seeke their food but onely for the day.

Fixe not thy minde vpon worldly pleasures, nor trust to the world, for it deceiweth all that put their trust therein.

He that seeketh pleasures of this world followeth Hermes. a shadow: which when hee thinketh hee is surest of, vanisheth and is nothing.

This seemeth an unhappie and cruell destinie, Menander. which is giuen vnto this world of miserie: that those things which are most excellent and of greatest price in this world, are soonest with violence taken away, as vnwoorthie for so euill a world.

The children of vanity doe abide in the dungeon Mar. Aur. of this world: which is founded vpon the sand.

Hee that delighteth in this world, must needs fall Aristotle into one of these two griefes, either to lacke that which he couereth, or else to loose that which he hath won with great paine.

He that loueth this world, is like one that entereth Pithago. into the sea, for if hee escape the perils, men will

Of the world, the pleasures

say hee is fortunate : but if hee perishe, they will say hee is wilfully deceived.

Seneca.

Trust not the world, for it payeth neuer that it promisseth.

Hee that trusteth to this world is deceived, and hee that is suspitious is in great sorrow.

This world giueth to them that abide, an example by them that depart.

Archelaus

Hee that yeeldeth himselfe to the world, ought to dispose himselfe to three thinges which hee cannot auoide. First to pouerty, for hee shall neuer attaine to the riches that hee desireth : secondly, to suffer great paine and trouble : thirdly, to businesse without expedition.

Solon.

This world hath ever his multitude that honoureth, worshippeth, and magnifieth nothing, besides the tedious and short life, and those thinges that pertaineth to his life.

Abraham

Every mote choketh a worldly man, every little sound maketh a worldly man to tremble and shake. Hee is to bee called a worldly man that giueth all his care, to vse his wits in this world, that creepeth vpon such thinges as bee seene, hard, felt, tasted, and smelt : that climbeth not in no consideration aboue the midst of this valley.

Hermes.

This world is the delight of an houre, and sorrow for many dayes : but the other world is great rest and long joy.

Alex. Sc.
nerus.

He that in this world hath a good name, and the grace and fauour of god, ought not to aske or desire any other thing.

Aristotle.

The vanities of the world are an hinderance to the soule.

There is no new thing in this world.

Hee

Hee that fixeth his minde wholly vpon the world Pithago.
loseth his soule : but hee that thinketh vpon his
soule hateth the world.

The summe of all.

The world is a Region, diuers and variable,
Of God created in the beginning,
To containe his creatures of kinds innumerable,
Wherein each one should liue by his winning,
Which many pleasures are cause of great sinning,
Wherefore all that gladly as vaine doe them hate,
Shall after the world haue permanent estate.

THE THIRD BOOKE OF

Pollicie and gouernance of com-
mon weales.

Of the necessitie of order.

Cap. j.



Seeing the quietnesse, peace, and bo-
dily wealth (which by meanes of
mens unruly lusts) cannot bee had
nor maintayned heere in this world
without politicke order and gouer-
nance : for order is the onely prefera-
uer of worldly quietnesse : seeing also all order
standeth in ruling and obeying : wee will in this
booke following shew, whom the Philosophers doe
allow for a ruler, and what kinde of ruler is best al-
lowed of them, what pollicie and lawes are best to
be admitted : and what administration and obedience
there :

D. b.

Of Kings, Rulers,

therebnto qelongeth: that such as bee in authoritie may heereby see their Offices, and that all subiects may know their dueties, and performe the same, for the attayning of the saide peace, wealth, and quietnesse.

Of Kings, Rulers, and Gouvernours, and how they should rule their subiects. Cap. ij.

Aristotle.

Kings, Rulers, and Gouvernours (in consideration of their high estate, authoritie & calling, to the setting forth of vertue & true obedience, and winning to themselves immortall prayse) should first learne to rule themselves, and then those that bee in subiection to their high authoritie.

Plato.

Hee is vnmeet to rule others that cannot rule himselfe.

Philip. rex

None ought to rule, except hee first haue learned to obey.

Mar. Aur.

As the life of a Prince is but as a white fox all others to shoote at, and as a glasse wherein all the world doth behold: So wee see by experience, that wherebnto a Prince is inclined, the people traueiling to follow the same, haue not the grace nor power to eschew the euill, and follow the good.

Mar. Aur.

It is a great offence, and an immortall infamie to a Prince, that in neede of giuing his hand to good liuing to releue other, casteth backward his foote of euill example, whereby all other be ouerthroweth.

The vniuersall Schoole of all this world, is the person, the house, and court of a Prince.

It behoueth a Prince or head ruler, to bee of such zealous & goodly courage, that he alwaies shew himselfe

selfe to bee as a strong wall for the defence of the
truth: and that hee suffer it not to bee abused, nor
once to fall under his hand.

Those rulers sinne exceedingly, that giue o-
ther license to sinne.

The greater that a Prince is of power aboue
other, the more ought hee to bee vertuous aboue all
other.

The counsaylours and household seruants of the Prince, being well tryed, and by his owne example brought in good order: Also the heau Officers, Judges and all other that haue authoritie in the publike weale, being well chosen and instructed by the example of the princes court: It should be wonderfull to behold, with how little difficultie and how soone the residue of the weale publike should bee brought into a good fashion, all men delighting in vertue, and praising the beautie and commoditie thereof in their superiours. Also reioycing at the affabilitie and gentlenesse of so vertuous and noble Prince, and semblably dreading his severity, they shall (at the last) in such wise bring vertue in cuse some, whereby it will happen, that such vices as before seemed but little, and were nothing regarded shall become to all men, or at the least to the more part most filthy and detestable.

The Princes pallace is like a common fountaine: springing to his citie or country: whereby the people by the cleanness thereof be long preserved in honestie, or by the impurenesse thereof are with sundry vices corrupted. And untill the fountaine bee purged, there can neuer be any sure hope of remedie.

A King ought to retrain the company of vicious persons, for the evil which they doe in his company

Of Kings, Rulers.

is reputed his.

If thou bee a gouernour, or hast ouer other so-
ueraintie, know thy selfe: that is, know that thou
art hereby a man compact of soule and body, and
that all other men bee equall vnto thee.

Know also that euery man taketh with thee
equall benefit of the spirit of life: For thou hast
any more of the dew of heauen, or the brightnesse
of the Sunne, then any other person. The dignitie
or authoritie, wherein thou differest from other,
is as it were but a waightie & heauie cloake, freshly
glittering in the eyes of them that bee pooze blind:
where vnto thee it is painfull, if thou weare him in
his right fashion, and as it shall best become thee:
and from thee it may bee shortly taken of him that
did put it on thee, if thou vse it negligently, or that
thou weare it not comely and as it appertayneth.
Therefore, whiles thou wearest it know thy selfe:
know that the name of a soueraigne or ruler, with-
out actuall gouernance is but a shadow. Gouer-
nance standeth not by words onely, but principally
by act and example. By example of gouernours,
men doe rise or fall into vertue or vice.

Aristotle. Rulers more grieuously doe sinne by example then
by their act. And the more they haue vnder their
gouernance, the greater account haue they to ren-
der, that in their owne precepts & ordinances they
bee not found negligent.

And to put them the more in remembrance of
their high estate, authoritie, and calling (and their
right order of life due vnto the same) heere is the
minde of Claudianus (a noble poet of famous
memorie) set forth by the right worthie and wor-
shipfull Sir Thomas Eliot knight, in his booke cal-
led

and gouernours.

55

led the gouernour.

These verses following.

THough thy power stretch both farre and large, Claudio

Though Inde the rich, set at the worlds end:

And Mede with Arabia bee both vnder thy charge,

And also Seres, that filke to vs doth send.

If feare thee trouble and small things thee offend,

Corrupt desire thy hart hath once imbraced,

Thou art in bondage, thine honour is defaced.

Thou shalt be deemed then worthy for to raigne,

When of thy selfe thou winnest the masterie,

Euill custome bringeth vertue in disdaine.

License superfluous perswadeth much folly,

In too much pleasure set not felicitie:

If lust or anger doth thy minde assayle,

Subdue occasion, and thou shalt soone prouaile.

What thou maist doe delight not for to know.

But rather what thing wil become thee best,

Embrace thou vertue and keepe thy courage low,

And thinke that alway measure is a feast.

Loue well thy people, care also for the least,

And when thou studiest for thy commoditie,

Make them all partners of thy felicitie.

Bee not much moued with singular appetite,

Except it profit vnto thy subiects all,

At the example the people will delight,

Bee it vice or vertue, with thee they rise or fall.

No lawes auaille, men turne as doth a ball,

For where the ruler in liuing is not stable,

Both law and counsell is turnd into a fable.

Those that haue any authoritie and gouernance

com-

Of kings, rulers,

committed to them, ought to know the bounds of their estate and calling, their office and duetie, being themselves but men mortall among men, and instructours & leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industrie with vertuous example, due to them that be subiect to their authoritie.

Alex. Sc.

Authoritie ought to bee giuen to such as careth least for it: and kept from them which presse fastest towards it. For he that desireth it would haue it for his onely commoditie: he that looketh not for it considereth that he is chosen for others necessitie. Therefore how diuers is their ministration it euer appeareth whereas both happeneth.

Socrates.

A king ought not to trust him that is couetous which setteth his minde to get riches: nor him that is a flatterer, nor any to whom he hath done wrong, nor in him that is at truce with his enemies.

Aristotle.

It is better for a Realme, countrie, or citie to be gouerned by the vertue of a good man, then by a good law.

Plato.

Except wise men be made gouernours, or gouernours bee made wise men, mankind shall neuer haue quiet rest, nor vertue bee able to defend her selfe.

Happy is that citie or Countrie, that hath wise men to gouerne it.

Aristotle.

Men ought not to bee chosen for their age, nor for their riches, but for their wisdom and vertuous conditions.

When wretched worldlings and fools for their wealth, or rather chosen to rule and gouerne in the common wealth, then the vertuous, wise, and learned men; that must needs follow, that in need

of fame and honourable report, that should worthe-
ly redound to the godly & wise electors, graue & an-
cient fathers of the cite or countrie, for their dutti-
full, carefull, and fatherly choise, tending the state
of the common wealth & the hono^r of their Prince, Chilo:
vnder whom they haue authoritie to rule and choose
rightly: (For who louing deere^{ly} their Prince
whom they know to bee wise and vertuous, will
choose to rule vnder him, a foolish man hurtfull and
vicious) shame shall then bee spoken of them, the
buckled browes of maiestie shall bee bent against
them, the vertuous and wise shall not eschew them,
worthy credit is not to be giuen vnto them, an hor-
rible crime is committed by them: for the Prince
and the people are abused by them, the fierce fury of
God hangeth ouer them, and the Prince by gods ius-
tice ought sharpe^{ly} to punish them: for they are not
as they ought to bee, faithfull fathers, friends and
fauourers to their countrie: but stepfathers, very
ouerfaries, wicked conspirators, and bee trayters
of their Prince and countrie.

Most miserable is the state of that countrie and Protogrus
common wealth, where rich men that be fooles are
more common^{ly} to be chosen, then rich wise men, or
more men enriched with wisdom to gouerne in
the common wealth.

Reason and godlinesse deny not, but that it were Legmon.
better, that the goods of wicked worldlings or
rich foolish men should beare (by my handes, or
by the common treasure) the charges of the
wise and vertuous gouernour (by whom great
godlinesse and much honour shall bee increased) ra-
ther then the vicious and rich faultie founding
all rule, by whom common wealths are destroyed.

Of kings, rulers,

or at the least greatly hindered and defamed. For as the wise man with his wisdom, upholdeth the state, and purchaseth wealth, fame, and honour to the Citie: so the foolish or vngodly man overthroweth the state, bringeth losse, shame and dishonour to the Citie. And if custome (viciously) bee the ground of euill choyce to gouerne among a fewe affectionate, fond or corrupted persons that are wealthy, not respecting duely (as they ought) the straight office and duetie of a gouernour: the high state himselfe of most Princely Maiestie, ought speedely to redresse that foule enormitie, whereby due obedience is neglected, Godly lawes infringed, iustice not executed, sinne not duely punished, his owne honour impaired, his people with penurie impouerished, and the roote is dayly nourished whereby is increased heapes of Gods fury for the plaugeing most bitterly, both of Prince and Countrie.

The misdoings of the Prince are a scourge to the commons.

What greater ground of disglorie, what greater occasion of dishonour, what greater and more huge heapes of mischiefes and inconueniences can bee attempted and raised vp against the Maiestie of God, or against the Prince & the people of God (or godly common wealth) then by putting, bayning wicked and rich worldling, or onely a rich foolish deot, in the roome of Maiestie and godly authority whereby hee himselfe should of all others, bee most straightly binded and restrained from his wicked attempts and foolishnesse.

Iustinian
Imperat.

It is required in a godly ruler or Maiestrate, that hee in his calling wise, learned in Gods law, and

In life and conuersation bright and pure.

In unworthy person to be exalted in dignitie is more wickednesse. Mar. Aur.

Three things are to be pitied, and the fourth not to be suffered. A good man in the hands of a shrew: A wise man vnder the gouernance of a foole: A liberal man in subiection to a caitife. And a foole set in authoritie. Hermes.

Where good order & gouernance faileth, obedience decayeth, boldnesse increaseth, deceit scapeeth, iniurie prevaileth, avarice corrupteth, and the state of a weale publike soone after perisheth. Alex. Securus.

Those men that should rule and haue authoritie over other, ought to be such persons as neuer were infamed with any vice notab'e, & whose liues be irreparable, and there with be sufficiently furnished with wisdom and grauntie, boyde also of all p'sonall affection, feare, avarice and flatterie: who like Chirurgeons shall not forbear with corrosiue and sharpe medicines to draw out the festered and stinking cores of olde manmoles & inueterate sores of the weale publike ingendred by the long custome in vice.

It becommeth a king to take good heed to his counsaylours who foloweth his lusts, and which mend the common weale, that hee may then know whom to trust. Plutarch.

Glorious is that common wealth, and fortunate that Prince, that is lord of yong men to trauaile, of ancient persons to counsaile.

Unhappy is that Prince that esteemeth him'selfe to haue his Cofters full of treasure, and his counsaile full of men of cursed and euill hanging. Mar. Aur.

He that haue authoritie, should temper it with
I. wis.

Of kings, rulers,

wisedome and purenesse of living.

If a king bee mercifull, his estate shall prosper, and his wisedome shall helpe him in his need, if hee be iust his subjects shall reioyce in him, & his raigne shall prosper and his estate continue.

Hermes. The strength of a king is the friendship & loue of his people.

Mar. Aur. When a Prince is greatly beeloued of his communitie, and is vertuous of his person, then every man saith if he haue not good fortune, although our Prince want good fortune, yet his worthy vertues fall not: and though he be not happy in his intents, yet at the least he sheweth his wil dome in the meane season.

And though fortune denyeth him at one hour, yet at another tyme shee agreeeth by his wisdome. And contrariwise, an vnwise Prince, and hated of his people, by euill fortune runneth into great perill.

Great perill the Prince is in, and the common wealth in an euill aduenture, whereas bee many contentions among the gouernours.

Aristotle. It is a great chastisement to the people to haue a righteous Prince, & it is a great corruption vnto them to haue a corrupt and vicious ruler.

Plutarch. A King ought to bee of a good courage, to be courteous, free and liberall, to reframe his wrath where hee ought, and to shew it where it most behoveth, to keepe him from couetousnesse, to execute true iustice, and to follow the vertuous example of his good predecessours. And if it chaunce that hee haue the strength of his body feeble, yet ought hee to haue the strength of his courage.

Mar. Aur. Princes liue more surely with the gathering

them men of good liuing & conuersation, then with treasures of money stuffed in their chests.

The most secret counsaile of a king, is his owne Assaron. conscience, and his good deedes are his best treasure.

A king most surely gouerneth his Realme, if hee Agefilaus raigne ouer his people as a father doeth ouer his children.

A man shall not well gouerne a citie or countrie, & Plutarch, let in good order & maners of y^e peoble, except he be wel & sufficiently furnished with eloquence, wherewith onely he may perswade effectually, stir, incline, & lead where he listeth the mindes of the grosse multitude.

Whosofother prouideth but for part of the people, Tullius, and vnmindfull of the rest, they bring in sedition & discord, a thing most hurtfull to the common weale, whereby it commeth to passe, that some doe seeme flatteringly to faune vpon the people, some affectionate to the Nobilitie, but very few to please & content the whole.

Gouernours of the weale publike, must obserue Plato. these two precepts: the one is, that they so maintain the profite of the common, that whatsoeuer in their calling they doe, they must refer it thereunto: alwayes forgetting their own commoditie. The other is that they be (in any wise) carefull ouer the whole body of the common weale: least while they behold some one part alone, they leaue all the rest miserably destitute.

Modestie is a vertue most necessary for all rulers and States: whereby in the handling of all matters, they say nothing to affection: but doe follow most aptly the same, which seemeth to bee comely, by right, & allowable. And it is also a meane

Of kings, rulers,

to restraine them, that in following the rigor of the law, they do not ouermuch pinch or impouerish their poore subiects.

Fuilius.

A prudent, graue and vpright gouernour of the common wealth without all respect of persons or parts thereof, will rather giue himselfe wholly to the profit & commoditie of the same, then to hunt for riches or the increase of honour: for hee will vergiably and vprightly seek to defend the whole state, and to make prouision (as he may) for all men indifferently.

**Alex.Sc.
ocrus.**

Hee that would bee a ruler or gouernour should first learne to bee a subiect: For truely a proud and conetous subiect, shall neuer be a gentle and temperate gouernour.

Next vnto God, who is so great a father as he which is father of a whole countrie: that is to say, father of them that bee fathers, their children, and whole family. How much then ought the care of him, far exceede the cares of all other, the charitie of him, the loue of all other, the wisedome of him, the prudence of all other.

**Democri-
tus.**

Rule and authoritie in a good man doth publish his vertue, which befoze laye hidde: In an euill manne it miniseth boldnesse and licence to doe euill, which by dread was befoze couered.

Alex.Sc.

He that exerciseth his office duely vprightly, and circumspectly in the common weale, at the end whereof hee shall depart and leaue his office, the public weale shall bee bound to pray for him, and so render vnto him most due and hartie thanks.

Phil.rex.

The office of kings is to heare the complaints, causes of all persons without exception.

So great is the person and dignitie of a King, that in biling his power and authoritie as he ought, he representeth amongst men heere vpon the earth, the glorious state, and high maiestie of God in heauen.

Under the king, are both free and bond men, Bractō. l. and they bee both subiect to his power, and are all i cap. de vnder him: and he is a certayne creature that is not Papa. vnder man, but onely vnder God.

The king hath no peere or equall in his king: Bracton. pome. hee hath no equall: for otherwise hee might Archiepi loose his precept or authoritie of commaunding: copis & since that an equall hath no rule nor commaunde- lijs Prela ment ouer his equall. The king himselfe ought not to bee vnder man, but god, and vnder the law, because the law maketh a king. Let the king therefore attribute that vnto the law which the law attributeth vnto him, that is, Dominion and power. For hee is not a king in whom will, and not the Law both rule: and therefore he ought to bee vnder the law, seeing hee is the vicegerent of God heere vpon the earth.

Who so cometh to the office of a king, armed aforehand with the precepts of Philosophy, cannot lightly swarue from the right trade and path way of vertue.

The chiefe feate of kings is to reiect no person, but to make all persons possible to the common weale.

Wise Princes haue the feate to make profitable instruments as well of the euill persons as of the good.

A kings good word, is better than a great gift of another man.

Of Kings, Rulers,

Kings must be honest persons, & abate dishonest.

Nothing may bee to a Prince more royall, then if he make the state of his realme better than it was before it came vnto his hands.

Ar. Aur. Malitious and euill men make Princes poore and one perfect good man, sufficeth to make an whole realme rich.

A Prince that is godly and vertuous, is the glorie of his fathers age.

eno. A good prince differeth nothing from a good father,

ortegcus An euill disposed King, is like a corrupted carren that maketh the earth to stinke round about it: and the King that is good and vertuous is like the faire and sweet running river that is commodious and comfortable to every creature.

ithago- Subiects are to their King, as the winde is to the fire, for the stronger that the winde is, the greater is the fire.

lato. As a small spot or freble in the face, is a greater blemish, then a scar or knot in the bodie: so a small fault in a Prince seemeth worse, then a greater in a private person.

As a shepherd among his sheepe, so ought a King to bee among his subiects.

ermes. Like as a small disease, except it be looked to in time and remedied, may bee the destruction of the whole bodie: so if rulers bee negligent, and looke not to small things wherbyon greater doe depend, and see them reformed in due time, they shall suffer the common weale to decay, and not able to reforme it when they gladly would.

Socrates. Like as the rule ought to bee straight and full, by which other rulers should bee tryed: so ought a Governour, which should gouerne other, be good, vertuous,

vertuous, honest, and iust himselfe.

Like as the Sunne is all one both to poore and rich: so ought a Prince not to haue respect to the person, but to the matter.

Euen as a good gardiner, is very diligent about his gardeyne, watering the good and profitable herbes, and rooting out the vnprofitable weedes: so should a King attend to his common weale, cherishing his good and true subiects, and punishing such as are false and vnprofitable. Plato.

Ye Kings, remember first your King the gouernour of all. And as you would be honoured of your subiects, so honour yee him. Use no familiaritie with any vicious persons. Trust none with your secrets beefore yee haue proued them. Sleepe no more then shall suffice the sustentation of your bodies. Loue righteousnesse and truth. Embrace wisdom. Feede measurably. Use no excelle in apparaille. Hermes.

Remember that good gouernance is in vertue, and not in beautie nor costly apparell. Betward your trustie friends. Favour your Communitie: considering that by it your Realmes are maintayned. Loue learned men, that the ignorant may thereby be encouraged to learning. Defend the true & iust, and punish the euill doers: that others monished thereby may ste clear of the like vices. Cut of theaues hands. Hang by thretes and robbers, that the high wayes may be sure. Burne the Sodomiters. Stone the adulterers. Beware of liars and flatterers, and punish them. Suffer not sweaters to escape unpunished. Visit your prison, and deliuer the vnguiltie persons. Punish immediately, such as haue deserved it.

Of Kings, Rulers,

Follow not your owne willes, but bee ruled by counsaile: so shall yee giue your selues rest, and labour vnto other. Bee not too suspicious, for that shal both disquiet your selues, and also cause men to draw from you.

The authoritie of princes and gouernours (which properly depend vpon the authoritie of God) is truly to bee called Temporarie, that is, but for a time: because of the alteration and weakenesse of worldly matters and the ordering of them: when that bee which is this day greatly aduanced for his authoritie is sodainly the next day ouerthrowen, and appeareth to bee nothing at all.

The summe of all.

A King which in earth is euen the same,
That God is in heauen of Kings King æterne,
Should first feare God, and busily him frame,
Himselfe to rule, and then his realme gouerne,
By law, by loue, by iustice, and by right,
Cherishing the good, and punishing the stuberne,
The lengthning of his raigne dubling of his might.

Of Counsaile and Counsaylours. Cap. iij.

Aristotle.

Counsaille is an holy thing.

Socrates.

Counsaille is the sentence or aduise particularly giuen by euery man for that purpose assembled.

Plato.

Counsaille is the key of certaintie.

There cannot bee in man a more diuine thing, than to aske counsaile how he should order himself.

It is to bee diligently noted, that euery counsaile

is to bee approued by three things principally: that is, that it bee righteous, that it bee good, and that it stand with honestie. That which is righteous is brought in by reason: for nothing is right, that is not ordered by reason. Goodnesse cometh of vertue. Of vertue and reason proceedeth honestie, wherfore counsaile being compact of these three, may be named a perfect captaine, a trustie companion, a playne and unfayned friend.

The reward for diuers services, a man may make: but the reward for good counsaile god hath need to doe it. The greatest reward that one friend may doe to another, is in a great and weightie matter to succour him with good counsell. Mar. Aur.

Hee that giueth good counsaile to another, bee: Isocrates giueth to profit himselfe.

The most easie thing in the world is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is none so simple a man but hee may giue good counsaile, though there be no need, and there is none so wise that will refuse counsell in time of necessitie.

When thou dost a misse, take better counsaile.

Titus L.

Many things be impeached or set by nature: which by counsaile bee shortly atchieued.

Without counsaile see thou doe nothing, and then after thy deade, thou shalt neuer repent thee.

Follow rather dangerous honestie, then secure vilitie: albeit that indeede vilitie can hardly bee discerned from honestie. Seguini

Be not annoyed to take counsaile in small matters euery houre. Legmon

Of Kings, Rulers,

The end of all doctrine and study is good counsell.

Mar. Aur. When counsell is taken of diuers, then it maye be, it shalbe deuised amongst them all: though the determination might bee done by a few, yet take counsell of many. For one will shew thee all the inconueniences, another the perilles, another the dammages, another the profit, and another the remedie. And let as well thine eyes vpon the inconueniences that they lay, as vpon the remedie that they offer.

Mar. Aur. The Counsailler that hath his minde overcome with ire, and his hart occupied with enuie, and his words outragious to a good man: it is reason that hee loose the fauour of God, his gracie with his Prince, and his credence with the people. For he presumeth to offend God with his euill intention, to serue the Prince with euill Counsaile, and to offend the common wealth with his ambition.

Mar. Aur. That publicke weale is in better state, and in a manner more sure, where the Prince is boorde of grace, then where the Kings counsaillers and companions bee euill and wicked.

Portegeus It is not comenient that he which is called to the high estate of a Counsailler or a ruler ouer others, should spend all the night in sleepe, or otherwise the whole day in pastime and vanitie.

Aug. Caf. He is to be called a good counsailler, which when hee consulteth in doubtfull matters, is boorde of all hate, friendship, displeasure, or pitee.

Alex. Scu. Wrath and hastine be very euill counsaillers. Those counsaillours seeme to be vertuous, wise, and honourable, which all content themselves and reioyce, that they haue so wise and vertuous Prince.

Since that at all times preferreth iustice, and the
weale of his people before any private ambition or
singular appetit.

Where there is a great number of counsellours,
they all heeing heard, needs must the counsaile bee
the more perfect.

In things most prosperous, the counsaile of Tullius.
friends must bee used.

See that quicke counsaile, and praiseth himselfe, Portegeus
would sayne called a wise man.

If thou wouldest know a mannes counsaile Isocrates.
in any matter and wouldest not haue him to know
thine intent, talke as if the matter were another
mannes, so shalt thou know his iudgement there
in, and bee neuer the wiser of that thou in-
tendest.

Take no counsell of him that hath his hart all set Seneca.
vpon the world, for his aduice shall bee after his
pleasance.

When thou wilt take counsaile in any matter,
marke well the counsellours how they order their
owne busshesse: for if they bee euill counsellours to-
wards themselves, they will be worse counsellours
towards other men.

Their counsailes must needs bee alwayes full Cobarus
of perturbations, which are onely embracers of
their owne aduice.

Good counsaile is the beginning and ending of Zeneph.
every good worke.

Consult and determine all things with the friend, Seneca.
first with the selfe.

Give blamelesse counsaile, and comfort thy
neighbour.

He is discrete that keepeth his owne Coun-
saile,

Of Kings, Rulers,

saile. And hee is unwise that discovereth it.

Socrates.

Make not an angry man nor a drunkard of thy counsaile, nor any that is in subiection to a woman, for it is not possible that they should keepe close secrets.

Aristotle.

Hee that keepeth secret that which hee is required both well, but hee that keepeth secret that which is not required, is to bee trusted.

Alex. Seu.

Hee which shall give counsaile, specially to the making of lawes, ought to consider foure things, that his counsaile bee honest, that it bee necessarie, profitable, and possible.

Socrates.

A wise man ought to take counsaile, for feare of mixing his will with his wit.

Tullius.

They that consult for part of the people, and neglect the residue, that bring into the Citie or Countrey, a thing most pernicious, that is to say, sedition and discord.

Alex. Seu.

Ambition and flattery are bitterly to bee abhorred in a counsailler.

Homer.

Like as Calchas (as Homer wyrteth) knew by divination things present, things to come, and things that were passed: So counsaillours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substance, be so resolving long and oftentimes in their minde, things that bee passed, and conferring them to the matters that bee in experience, studiously doe seek out the reason and manner, how that which is by them approued may bee brought to effect. And such men's reasons would bee thoroughly heard, and at length. For the wiser that a man is, in thyrtye.

his wisdom increaseth, his reason is more liuelie, and quicke sentences aboundeth. And to the more part of men, when they be chased in reasoning arguments, solutions, examples, similitudes, and experiments, doe resort, and (as it were) flow vnto their remembrance.

As a Physician cannot cure his patient except he knoweth first the truth of his disease: euen so may a man giue no good counsaile, except hee know thoroughly the effect of the matter

The summe of all.

Counsaile is a thing so needefull and holy,
That without it no worke may prosper well,
Wherefore it becometh him that hateth his folly,
Nought to begin, without he take counsell.
Which who so vseth shall neuer him repent,
Of time, of trauaile, that hee therein hath spent.

Of Honour, Glorie, Nobilitie, and worship. Cap. iij.

First and aboue all thinge let men consider that from God onely proceedeth all honour, glorie, nobilitie, and worship, and that noble progenie, succession, nor election, to bee of such force, that by them any estate or dignitie may bee so established, that God being stirred to vengeance, shall not shortly reuenge it, and perchance translate it where it shall like him.

All thinges lasting both in heauen and earth, Solon. oweth vnto God due worship and obedience. Ther betwixt two speciall and weightie causes why God ought

Of Counsaile

ought to bee honoured and worshipped, the one is, because he ought of duetie to be worshipped: and the other because it is for our commoditie: yea rather for our necessitie.

To worshipsse God, and to serue him truly, is to gratifie him, or to bee thankfull vnto him. And no man can rightly gratifie him, but by doinge that which pleaseth him. Wherefore all kinde of worship which is rather grounded vpon the wil of man, then vpon the will of God, it is to bee bitterly refused in his sight: and imputed as vaine before him, ingratefull, hurtfull, and vayne.

Who will say that he serueth well which serueth not according to his maisters will, but as he listeth himselfe, both not the very instinct of nature it selfe, the reason also of seruice, the subiection of seruants, and the common opinion of all men shew, that as the bodily master ought to bee reuerently serued and obeyed, much rather the high and puissant God that ruleth ouer all.

Socrates. God ought to bee worshipped and serued as hee himselfe commaundeth to bee worshipped and serued.

They are to bee counted but foolish, that esteeme the seruice of God to consist in those things which be rather instituted by the deuice of man, than of God himselfe. Let therefore the wise and good consider well with themselves, whether the seruice and worship they do vnto God (as a worke of duetie and necessitie) bee worthy his will, and approbation, and wherby the conscience of a faithfull man may be quieted and assuredly well perswaded of his good will of God.

Augustin. The sincere and incorruptible seruice of God

done but in a few. Hee cannot bee a true seruant of
G O D, which serueth him not in the spirit of his
minde, and in trueth, but fantasticaly, and in hype-
crite, as a beastly slave and a counterfetter of gods
seruice.

True worship of God (which is done in Spirit
and in trueth, requirerh not any outward or worldly
beautie, but rather a spirituall beautie and comely-
nesse.

Honour is the fruit of vertue and trueth, and for Plato.
the trueth a man shall be worshipped.

That thing is honourable and good, which cometh Mar. Aur
meth of good kinde, hee is to bee honoured among
them that bee honoured, that fortune abateth with-
out fault: and he is to be shamed among them that
bee shamed, that Fortune inhaunceth without
merite.

The worthie honour resteth not in the dignities
that we haue, but in the good woorkes whereby we
merite.

Honour ouer great, wherein is statelynesse and too Plutarch
much pride, be euen like the great and corporate bodie
sodainly chytone downe.

Honour, glorie, and renowne, is to many persons Philip. re
more sweet then life.

To attayne glorie, this is the neerest way, If a Socrates
man would endeuour himselfe to bee such a one in
deed as he gladly would be counted.

The true glorie taketh deep roots, and also spre- Tullius.
eth abroad, but all counterfayted things doe fall
shed, as doe the idle flowers: neither can there any
forgerd thing be durable.

Hee that so his noble image addeh vertue and
good conditions, is to be highly praised.

Quint.

Of Counsayle

Nobilitie should bee the sister to nobilitie.

Hee is worthy to bee honoured that willety good to every man, and hee much unworthy honour, that seeketh his owne wealth and oppresseth other.

Cicillius.

Honours, riches, pleasures, and other of the same kinde (which seeme profitable) are neuer to be preferred before friendship.

Nobilitie is not onely in dignitie or auncient lineage, nor great reuenues, lands, or possessions, but in wisdom, knowledge and vertue: which in man is very nobilitie, & that nobilitie bringeth man to dignitie.

Anacharsis.

Honour ought to bee giuen to vertue, and not to riches.

Chrysost.

All men have care ouer their owne honour: but as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honour, because of his noble progenitors, and not to desire it thorough his owne vertue.

They that be perfectly wise, despise worldly honour.

Plato.

Where riches are honoured, good men are despised.

He that honoureth rich men, despiseth wisdom.

Seneca.

In all wager of wrong, ought greatly to bee honoured.

Hee is worthy to bee honoured that deserteth honour.

Seneca.

They are to bee counted chiefly honourable, that in their high estate and calling, first seeke the honour and glorie of God, by whom they are called to honour: secondly, the honour of their Prince, under whom they haue authority to rule: and thirdly, for the comfortable state of their Countie and

and common wealth, for whom they are called to of-
fice and dignitie.

It is very honourable, excellent, and praiseworthy: for a man of honour to toyne to his high of-
fice and calling, the vertue of affabilitie, lowliness,
tender compassion and pittie, for thereby hee draw-
eth vnto him (as it were violently) the hearts of the
multitude.

The true honour and worshippe is the vertue of
the minde: which honour no King can giue thee,
nor no flattering, nor moncy can get thee. This
honour hath in him nothing fained, nothing par-
ted, nor nothing byed. Of this honour there is no
succour, no accuser, nor defouler. This honour
is not haied nor changed by no tyme, it feareth
no Tyrant, nor it esteemeth the fauour nor disfa-
uour of Princes.

Wayne pleasure lightly perissheth, but true honour Socrates.
immortall.

Glorie, honour, nobilitie, and riches, are cloakes Diogenes.
maliciousesse.

The glorie of one among great menne, maketh Mar. Aur.
dife, suspicion among them that be equall, and en-
mity among them that be meane.

Neuer commit thine honour to the mishaps of
fortune, nor neuer offer thy selfe to perill with-
out remedye. For suspicious Fortune keepeth
her gates wide open for perill. All her
ladders bee high, and her wickets narrow to finde
remedy.

Noble men, and such as are rich and wealthie in
this world, are to be compared to a merchant mans
shopper: that is, 10 day worth thousands, and to
morrow not worth 10. d. ob.

Of Law.

The glorie of the ancestors, is a goodly treasure to their children.

Immortal honour is better then transitory riches.

About and befoze all things, worship God.

The worship of God, consisteth not in words but in deeds.

It is a right honourable & blessed thing to serve God and sanctifie his Saints.

Worship good men, so that thou haue the peoples fauour.

Nobilitie is not after the vulgar opinion of men, but it is onely the praise and surname of vertue.

The sufferance of noble men to bee spoken vnto, is not onely to them an incomparable seruice, but also a confounder of repentance, (an enemy to prudence) whereof is engendred this word, had I which hath beene euer of all wise men reprobated.

The perfect and most principall glory, consisteth in these three things: If the multitude loueth vs, if also as it were meruailing at vs, they thinke vs worthe to haue honour giuen vnto vs.

The summe of all.

The honour and glory that worldlings desire, Surmounting others in riches and dignitie, Cannot long flourish, but that with small hurt, Shall end their dayes in wofull miserie. But vertue sustayneth no such calamitie, Therefore euer thou desire honour, Call for grace to be thy gouernour.

Of Law and Lawiers. Cap. vii.

Of Law.

and heresies, as such light laws, canons, or other
 laws made by man, as by the ignorance of the
 people, or by the common people, or by the
 ignorance of the law of God, to the hindrance
 of the law of faith, as sheweth the way to heresies
 that leaveth the proceeding of the law of God
 rightfull and holy laws. And so such godly
 laws they are rather called the laws of God, then
 laws of man.

Cardy de
 camer.

Whosoever is righteous in the law of man
 same is also righteous in the law of God. For
 law, that by man is made, must ever be con-
 nunt to the law of God. And therefore the law
 of princes, the commandements of princes,
 the statutes of commonalties, or yet the ordi-
 nances of the godly multitude, are neither right
 nor obligatorie: unless they be aptly conformed
 to the law of God. For by it is truly known
 whom right belongeth in any respect: and where
 as also Justice orderly beareth his full force
 in man.

Horace.

The law of God is left unto all posterities
 touch the consciences of all men without respect
 because they cannot (by gods judgement) be
 sed, which doe liue against right and equitie.
 Law and wisdom are two laudable things
 for the one concerneth vertue, and the other
 common sense.

Tullius.

The law is necessary for a commonwealth
 the people among themselves live in peace
 and without discord or contention.
 It is also necessary for governors to be
 remembered, that when they punish the
 they doe punish offenders: they themselves

Of Lawyers.

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be charged not mended with words: But bee like to
the lawes, which bee promoued to punish, not by
pity or dispensation, but by equity.
Law is the shadow of immortality.
Lawes ought to bee made for the common plea-

Socrates.

Every good law is ordained to the health of the
state, to the fulfilling of the lawes of God, to in-
crease the people's life and better, and to bee fruit-
full in all good works.

S. Bridget
in lib. 40.
Cap. 129.

The Law must bee correspondent to the originall
lawes of nature, or the first example of honesty.

The Law of nature is nothing else, but the per-
fection of the eternall Law, in the reasonable
nature.

Th. Aqu.

God hath grauen the law of nature in man's
understanding, to frame (as it were) thereby a firm
and constant of manners.

Where good law and order is, all things pros-
per well.

Where the order of the law may serue, to open
no place.

The law maker ought to bee goodly, learned, and
such a one as hath bene subiect to other
laws.

Plato.

God is the cause that lawes bee made.

God is a law to sober men.

Wise men doe not alter the lawes of men, but af-

Antisthe.

Lawes of men may bee likened to robbers, which
take of both the rich and the poor, but the great the
stealeth too much and escapeth.

Ancrag.

Lawes must bee made perill, when the common
weal be of more then.

Of Law

Seneca.

An euill law, and the love of a sinne, are like
vnto the shadow of a clowde, which banisheth as
may as soone as it is leene.

Boetius.

The Law that is perfect and good, would haue
no man condemn when not yet fulfilled until his cause
were both thoroughly heard and known.

The whole body of the law euill hath three
principles (that is a law) true honestly, but
no man, and true unto every man his due.

Iustinian.

Hee that maketh his realme subject to a law, he
raigne, and hee that maketh the law subject to a
Realme, may say to raigne a while, but hee that
casteth the Law forth from his Realme, casteth
forth himselfe.

Break not the lawes, made for the wealth of
the countrey.

Aristotle.

Indeavour, thy selfe to keepe the Law, that
God may bee pleased with thee.

Pithago.

The Law of God cannot be truly kept with
heart, if by deede it be diuylid: For no man keepeth
the law with heart, unless hee loue the law,
and hee that loueth the law, both according to the
nature of loue, and fulfilleth it to the uttermost of
his power.

There is in the law two points, first doctrine
to teach, and next an authoritie to commaund and
compell.

The law is fulfilled by true doctrine, and good
manners, and it is broken by the contrary, but true doc-
trine and wicked manners.

Socrates.

I love all men and bee subject to the lawes, but I
beare God more than men.

As a sicke man is cured of his disease by heale
of a medicine: so is an euill man healed of his mis-
deeds.

by vertue of the Law.

The summe of all.

Lawes bee the rules of Iustice and equitie,
Whereby wee vnderstand our charge and duety,
To loue with due order with peate and amitie,
As God and nature our hatts hath bound:
And that praise also may worthely redound,
To such as make lawes through wildome and vertue,
Authorising ministers both faithfull and true.

Of Iudges. Cap.vj.

The authoritie of a Iudge given to him by his Mar.Aur.
Prince, ought to bee his accessarie, and his
good life his principall, in such manner, that
by the rectitude of his iustice the euill should feele
penitence thereof.

It is better for a man to iudge after lawe & learn-
ing, then after his owne minde and knowledge.

A Iudge being in iudgement (being bestuous & Diogenes
& Cicero.
ought to remember that hee is but a man, and
to consider also that so much as is committed vnto
him, is at all times lawfull for him to accomplish.
And to remember that not onely power, but cre-
dit is also given vnto him, and not to appoint that
which seemeth good to himselfe, but onely that
which is according to the Law. And therewith
diligently also to marke what matter it is which
is in conuouersie. Both these things are much
to bee noted. And also it is the point of a wise
man, and of a iust and good Iudge, to enter-
taine men about him these faire very noble and
worthy

Of Iudges.

worthie Counsellours, namely, the Law. Stoicke, Religion, and equitie: and to separate far from him these false deceivers: that is to say, concupiscence, feare, enuie, and all vnlawfull desires.

Here is an vntrutt Iudge, that doth things eithers of enuie, or of fauour.

Iudges inclined to greedinesse and corruption, are oft times pulled away from their pretences by the multitude of bribes and gifts.

Mar. Aur. What thing can be more monstrous, then that the Iudges should send men to put away euill customs from them that bee euill, when they themselves bee the inuenters of new vices.

Alex. Securus.

Such persons as are to bee assigned Iudges in causes euill, with good deliberation & proofe ought to bee chosen such men as were best learned in the lawes, such as bee auerant, and therewith hauing good gravity, and such as be knowne to bee sincere and of good conscience, and vnto them to bee appointed an honourable stipend.

Wee bee admonished to iudge of our felues, not according vnto the reckoning of mannes iudgement, but according to the infallible censur of

Cicero.

When the Iudge giueth sentence, he must remember that God is his iure iurante, that is to say, the beholder inwardly of his owne secret conscience: Then the which, God hath given nothing vnto man that is more diuine and heauenly.

Aristotle.

The iudgements of God are many and secret, but they are all true, holy, and good.

Both hatred, love, & compassion, causeth Iudges oftentimes to forget truth, and to leaue vndone the true execution of their due and straight charge.

Tho

They are worthe to bee accounted wicked Iudges, which eyther of errour, eyther of affection, eyther of corruption, or of negligence doe discharge the wicked, and condemne the iust and innocent.

Whatsoever it shall chance thee to heare, thine Socrates
 doe not consenting & knowledging the same, beleue
 not, nor hastily credit thine eare but beleue and
 giue iudgement rather by thine eye.

It is better for a man to bee a Iudge among his Bias.
 enemies than among his friends. For of his enemies
 hee may make one his friend, but among his
 friends he shall make one his enemy.

Certainely the Iudge that winneth more good Mar. An
 wills then money, ought to bee beloved: and hee that
 serueth for money, and loseth the good wills for
 ever, ought to bee abhorred as the pestilence.

Courtousnesse and wrath in Iudges are to bee Alex. Sc
 hated with extreame detestation.

The Iudges to whom is giuen authoritie to re: Mar. An
 dress and amend wrongs, by the that other whiles
 cause more griefes, and stirre by greater mis-
 chiefes.

Hee that is not deceiued by flatterers, that is not
 corrupted with gifts, and not forgetfull of his
 understanding, that man may rightly bee called a
 good Iudge.

The summe of all.

Iudges to whom authoritie is giuen,
 From their hege Lord, and most deepe soueraigne,
 To rule rightly his lawes they should bee driuen:
 By wisdom and learning chiefly to reframe,

K.v.

From

Of Justice.

From conceite that hath truth in disdain,
For Iudges that should ease & allwage many griefes,
Are sometime the occasion of great mischiefs.

The summe of all.

Mar. Cel.

Justice properly is nothing else then a conformitie
of all things in the reasonable creature to the
law of Gods minde, by which is commounded
that God be loued aboue all things, and that a man
loue his neighbour as himselfe.

Aristotle.

Justice is not onely a portion or peece of ver-
tue, but it is entirely the same vertue, and thereof
onely (sayth Tully) men bee called good men: as
who sayth, without iustice all other qualities and
vertues cannot make a man good.

Tullius.

Seneca.

Justice is a will perpetuall and constant, which
giveth to every man his right. In that it is na-
med constant, it importeth fortitude. In discerning
what is right or wrong, prudence is required. And
to proportion the iudgement or sentence in an equa-
lity, it belongeth to temperance. All these together
conglutinate, and effectually executed, maketh a
perfect definition of Justice.

The most excellent and incomparable vertue cal-
led Justice, is so necessary and expedient for a ruler
or govertour of a publike weale, that without it
none other vertue may be commendable, ne wit, ne
any manner of doctrine profitable.

Tullius.

The foundation of perpetuall praise and re-
nowne is Justice: without the which nothing may
bee commendable. Which sentence is verified by
experience: for bee a man neuer so valiant, so wise,
so liberall, or plentiful, so familiar or courteous:

If hee bee seene to exercise iniustice or wrong, is it
often remembred. But the other vertues hee let
dome reckoned without an exception, which is in
this manner: as in praising a man for some good
quality, where he lacketh justice, men will commonly
say, Hee is an honorable man, a housewiser man,
a wise man, a valiant man, saying that hee is an
oppressor, an extortioner, or is deceitfull of his
promise and sure. But if hee bee full both of the other
vertues, then it is said, hee is good and worship-
full or hee is a good man and an honorable, good
and gentle, good and hardie: so that Justice onely
beareth the name of good, and like a Captaine or
leader, proceedeth all vertues in their complemen-
tation.

These bee the words of a Prince that sendeth
foorth any person with the charge of Justice.

I put not the confidence of mine honour into
thine hands, nor commit to thee my Justice, to be a
destroyer of innocents, nor an oppressor of the
poore, but that with one hand thou shalt helpe the
good to maintaine them therein, and with the other
hand to help to rase them that bee cull from their
wickednesse. And mine intention is, to send thee
forth to be a protector of innocents, and an advo-
cate for widowers, a consurger for all mourning,
a father for the blind, a father to every person, to speak
for the simple, and to reforce my friends.

Every Prince committing a charge of Justice to
him that hee seeth unable to execute the same, or both
not principally for Justice sake, accomplish Justice,
but both it for his owne profite, or else to
please the people: which surely, when the Prince
doth not regard this, by some way that he thinketh
least

Aug. Ca
Would
God the
words we
wel plan
ted in the
harts of
Princes,
Rulers,
Iudges &
Iusticiari
Mar. Aur

Of Iustice.

least of, hee shall see his honour intamed, his credence lost, his goods diminished, and some great chastisement com to his house.

Mar. Aur.

It is a noysfull trouble to commit the authoritie of iustice, into the hands of an unskill man.

The unskill men doe great iniustice, to speake evil of them that bee iust, and specially of God for hee is most iust.

As God doth never vniust things, so the men never lightly doe any iust thing.

Tullius.

Nothing ought to bee promised, which should bee in any wise contrary to iustice.

Seneca.

Pray thy selfe with iustice, and cloath thee with chastitie, so shalt thou bee happy, and thy workes prosper.

Use iustice, and thou shalt bee both beloued and also feared.

All that is done by iustice is well done: but all that is done otherwise, is euill.

Isidoro.

Iustice is a measure which God hath ordeined upon the earth to defend the feeble from the mighty, and the true from the vniust, and to root out the wicked from among the good.

Tullius.

No man can bee iust that breaketh death, paine, banishment, oppression, nor penurie: or any that before equitie preferreth the contraries.

Sermones.

Sweet hope followeth him that iustly doeth and iustly, nourishing his hart, and cherishing his olde age, and comforting him in all his miseries.

Alex. Se-
nerus.

None becometh in iustice, but the iust man.

If thou haue alwaies respect vnto iustice, and consider the causes with a prudent and diligent scrutiny, the great knowledge of the Law shall, shall not much trouble thee.

See

He that politicklie intendeth to the common weale may well bee called iust. But hee that intendeth to his owne onely profit is a vicious person.

Without iustice no Kingdom may prosper.

Without iustice no citie may long be inhabited. Pithagor.
 Hee not ashamed to doe iustice, for all that is done without it, is tyrannie.

Two manner of waies all iniuries are done: the one is with-holding anothers right: & the other in taking away anothers right.

Every man in generall loveth iustice, yet they all hate the execution thereof in particular. Mar. Aur.

There is neither iustice nor friendship in them, Zeno.
 among whom nothing is common.

The rigor of iustice, which seemeth to be in pynnes, in punishing offenders against the weale publique, is but a forme of discipline convenient and necessary, having regard to such persons as be found corrupted with all kindes of vices, & having their mindes and wits all disposed to folly. Which being a generall detriment, whences should be there in a more sharpe remedie, and therefore consequent: it should be found the more convenient and speedy.

It is a great custome and a righteous iustice, hee that willingly dyeth to sin, against his will should be beaten to paine. Mar. Aur.

Harsh transgressions, must of necessity be suppressed by due iustice, correction and punishment. Philip.re

The chiefe cause why evill and mischievous men ought to be punished in this life is, that others being rewarmed with the feare of the same, may abstaine from sinne, and that the civill state may be safe.

Justice befriends the may be persecuted.

Justice exalts the people: but intolerance to maintain the people most wretched and miserable.

Like as a good prince is a man's most precious, most rational, and most virtuous one, as such as be more in their administrations, and supporters of equity: so is he rigorous, sharp, and terrible to such as be corrupt, wicked, and oppressors of Justice.

There is nothing to be more honored then the selling of Justice, which and with no reward: but that, most honorable is the selling of Injustice, or wrong, whereby the one party utterly dammage by sustaining of wrongs, the other is more undamaged by leaving of his good name, and also his money (if it happen) as it hath bene oftentimes by a good and righteous government, that see which hath bene wrong, bee compelled to make restitution.

There be two kinds of injustice, the one is of such as doe willingly offer it, and the other is of those who although they be able, doe not prevent the wrong from them, but whom it is wickedly offered.

Like as extortioners and butchers are to bee punished, so good men's lusts are to be satisfied.

As the cutting of vines, and an other trees, is cause of better and more plentiful fruit: so the punishment of the bad, causes the good to flourish.

There is nothing more impossible to be done, then the manners of him who will seeme to know all things, and discerning the good, and only imitate the same, but be contented with the same, and not in the same manner performed, and in the same manner, and in the same manner, and in the same manner.

ted both in iudgement and in minde. And if there come from them any apperance of wisdom, it shall tend rather to the doing of mischief, then to the doing of any goodnesse.

As the vertue of Justice maketh clemencie the more excellent and noble: so on the other side clemencie also maketh Justice the more amiable and seemely.

Justice maketh lawes and not lawes Justice; also hee that readeth the law seeth the commandement of Justice, but seeing the law onely in that, that hee seeth it, he doeth know Justice. But contrariwise he that knoweth Justice by her may hee discern what is right, or what is wrong, what is equall or unequal, and by the patterne of Justice may invent a remedie proper or necessary, which expelld in word or writing may be called a law. Alex. Scul.

The knowledge of Justice either happeneth by speciall influence from the high God, or else it is gotten with the studie of wisdom, comprehended in the booke of wise men: who of Pichagoras were called Philosophers which doeth signifie the lovers of wisdom: wherefore they which by divine inspiration, or by study of the works of excellent wise men, haue the truest knowledge of Justice, and have best understanding what is iust, and consequently can provide remedies according to iustice. Which remedies if they once bee made vniuersall, they bee lawes, howsoever they bee pronounced, bee it by a multitude, or by one person.

The summe of all.

The

Of Parents.

The vertue of iustice both precious & incomparable
Should be fast fixed in the hart of all gouerners,
Without which vertue nothing may be comédable,
Becfore God the King, and the higher powers,
Or otherwise reliefe to base inferiours.
For þ wicked & vniust man that hath iustice to keepe
To defraud þ poore righteous, ful closly doth creep.

Of Parents and bringing vp of youth.

Cap. viij.

Platarchus. What manner children shall bee borne lyeth in no mans power, by the right bringing vp that they may prooue good, lyeth in our power.

Mar. Aur. Parents that in neede are good parents, ought to know how to bring vp their children.

If thou hast vnder thee a charge of children and fameli, bring them vp reuerently in obedience and chastitie.

Do prepare for the children in their youth, that they afterwards fall not to wickednesse, & then thine sinne to be imputed vnto thee.

Phillip. It is to be imputed vnto þ bringers vp of children if afterwards they prooue to bee well mannered or otherwise.

Those parents are to bee blamed, that are very carefull to heape vp riches, and take no care for the good bringing vp of their children.

Socrates. Good bringing vp is the beede of good manners.

Good bringing vp maketh a man well disposed. He is perfect which to his good bringing vp, loyeth with other vertues.

Seneca. It is not possible for him to bee of vertuous disposition, that is wealthie and wantonly brought

by in rotting and pleasures.

Stoile wytes corrupted in bringing by, more Plutarch.
more unhappie, then other that be more simple.

The child is not bound to his parents of whom
he hath not learned some good thing.

This all men (naturally) receive of their parents Plato.
and to bee alwayes remembered of them for their
comfort: which is, that no man lieth so ydolously in
this world, as hee should maintain.

The better of birth that a child is, the better Socrates.
ought his bringing up to be.

Children by their lascivious and reuolue nature: Alex. Scu
tius, grow in time to be pious most malicious &
filthy in conuersation with them.

Children ought of good nature to be taught and Diogenes
taught to vertuous disposition.

Parents ought to rebuke and chastise their chil- Tullius.
dren, and that secretly in their houses.

Not teach our children libellall sciences, not bee: Seneca.
cause these sciences mingle with vertue, but bee
cause they make the minde apt to receive vertue.

The studious father careth more how to bring Alex. Scu
up his children to honestie, then how to make plea-
sant. The wise father more considereth what
his home shal bee in estimation of other men, then
how he may content his singular affection.

When children be diuers and of diuers conditi-
ons, some bee of nature apt to vertue and to prob-
nelle, and some of nature not so prompt and bene-
uolent, wherefore, by education they must there-
fore be formed. Some bee quicker of witte, some
dull in capacite.

Some be swift witted, some slow, some be swift in
learning, some be slow, some other seeme quickest in

Of Parents

malice and shrewdnesse.

The good and diligent father or master everthce of them is equally carefull; & will payeth first by education, to make them all conformable to his good intention, and appetite.

Pythago. Use examples, that such as thou teachest may understand thee the better.

Plato. Bee sober and chaste among yong folke, that they may learne of thee, and among old that thou maiest learne of them.

Hee ought not to lye that taketh vpon him to teach other.

Quintilia. Children must euen from their very youth bee fruitfully trayned in their exercising and doeing of the best and most godly things, with nothing sticketh more fastly then that which is receiued and taken of pure youth, not yet infected with peruerse & crooked maners or opinions.

Fabius. Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the youth and tender yeeres is powred in.

Seneca. What thing a man in tender age hath most in vre, The same to death alwayes to keepe he shall be sure, Therefore in age who greatly longeth good fruite to In youth he must aply himself good seed to sow. As long as a tunne or a vessell may last, Of the first hee but it keepeth the tast:

Horace. And youth being seasoned in vertuous labour, Will euer after thereof keepe the fauour.

Hermes. Like as waxe is ready and pleasant to receiue any print or figure: so is a yong child, apt to any kind of learning.

Aristotle. Like as there is no beast so wilde, but diligence may make tame: so there is no childe so brutish,

and bringing vp of youth.

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has no wit so brisly: but that good bringing vp may make gentle and vertuous.

Like as there is no tree but will waxe barren and grow out of fashion, if it be not well attended: so is there no wit so good but will waxe dull, if it be not well applyed.

Plutarch.

Like as they which bring vp horses well, teach them first to follow the biddle: So they that teach children, should first teach them to giue eare: to that which is spoken.

Seneca.

He that teacheth good to other, and followeth it not himselfe: is like him which lightly a candle to other, and goeth himselfe darking.

Socrates.

We are no lesse bound to our schoolemaisters that rightly teach vs, then we are to our very naturall parents.

Alex. Mag

It is most meete to bee instructed by them that bee best learned, forasmuch as it is difficult to put out of the minde: that which is once leered: the double burthen being painefull to the. Whylers that shall succede, and verily much more to unteach then to teach.

Quintilian

What instructions soeuer thou intendest to giue, let not bee tedious therem, that the mindes of the hearers may the more easily perceiue it, & the better retayne it.

Horace.

The teachers to Princes, and masters to disciples, profit more in one day with good examples, then in a whole yeare with many lessons.

Mar. Aur.

The master that instructeth, ought first to giue to his scholler a strong biddle, and a sharp bit, to the intent he may be well moued, so that no man take him with lies.

Those that be yong, and with-hold due reuerence

Iuuenal.

I. ii.

vnto

Of Parents.

but their elders, are not worthy of life.

Chilon.

The honor due vnto our parents, is none other wise to be vnderstanded, but to iudge discretly & uerely, & honourably of our parents, & to esteeme well of all their doings, not onely as of elders; but principally because they bee parents, whom God vsed as instruments, to the intent that by them wee haue heere naturally in this world our first beginning and entrance into life, and by whom after our birth, we be most tenderly brought vp, carefully attended vpon, naturally beloued, and most daintie fed and nourished.

In honouring of our parents, wee doe not onely honor the great vertue and power of God, but also the excellencie of his goodnes, wherby we are made and borne men, euen of the blood of man.

Valerius
max.

It is the first law, euen of nature, that we should dearely loue our parents.

If children vse to eate and sleepe ouermuch, they be therewith made dull to learne.

Solon.

It appertayneth to Princes to see that their children be well brought vp, informed in wisedome, and instructed in manners, that they may bee able after them the better to rule and gouerne their kingdomes.

The summe of all.

Parents & masters that haue charge ouer youth, ought friendly regard, their office and duty, And bring vp their children in gods holy truth, By word and example, both honest and godly, Rebuke, chastice, and instruct them gently, For as they shall order themselues hereafter, It shall be imputed vnto their teacher.

Of obedience, Cap. ix.

Obedience is a vertue of high and great estimation before God, who willet it to raine in the hearts of all men, to shew and set forth the loue and amitie due to God & man. As the Philosopher willeth. Be fauourable to all men, be obedient and in subiection to all lawes, but aboue all things obey rather God then men.

Plotinus both also willeth, that obedience is an incomparable vertue, and due both to God and man: that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authoritie, also to parents, maisters and officers.

Thou fallest into disobedience a great presumption, when thou grudgest against thy rulers, although they be worthy of all displeasure.

Princes being by God put in authoritie, are his lieutenants, & should therefore require obedience, which wee must doe vnto them with no lesse faith & trust as to Gods sake, then we should doe it (what honour neuer it were) immediately vnto God himselfe.

And in that place he hath set Princes, whom (as lieutenants of his image vnto men) he would haue to bee reputed the Supreme most high rulers and to excell among all other humane creatures, as the holie Ghost witnesseth: And that the same Princes doe rayne by his authoritie, the holie prouerbes make true report. Be not (saith God) Princes doe rayne by his authoritie.

Reuerence thoue shouldest haue to obedience. Obey rulers for hee that is obedient to the lawe of God.

Of Obedience,

Alex. Scu.

Where any obedience is due, thence ought to be excluded all kinde of reproch, all rebuking or murthering: considering that thereof ensueth contempt, which like a pestilence consumeth all lawes, and authorities.

Pontanus

What manner of obedience may be there, where vice is much made of, and rulers not regarded: whose contempt is the originall fountayne of all mischiefe, in euery weale publike.

Tullius.

Where reason ruleth, appetite obeyeth.

A man obedient to nature, cannot hurt a man.

Thopom.

That country is well kept, where the king doth not onely know how to gouern it, but rather because also the people know how to obey him.

Mar. Aur.

The people owe obedience to their prince, and to his person great reuerence, and to fulfill his commandements; and the Prince oweth equall iustice to euery man, and meeke conuersation to all men.

The king obeyeth no man, but the law onely.

Iustinian.

The publike wealth is there perpetuall, and without any sodaine fall, where the Prince findeth obedience, & all people findeth loue with a prince. For the loue of the Lord or Prince, breedeth the good obedience of the subject: and of the obedience of the subject, breedeth the good loue of the Prince.

Wicked men obey for feare, and the good for their goodwille.

The wicked and disobedient persons seeke confusion.

Love him that obeyeth God and his prince, and seeke not his fellowship that disobeyeth them.

The inferiour person or subject ought to consider that a king is in the substance of a gentleman: nobody is equall with his superiour: yet his

as the powers and qualities of the soule and bo-
dy with the disposition of reason, be not in euery
man equal, therefore God ordaineth a difference of
preeminence in degrees to be among men, for the
necessary discretions preservation of them in com-
munitie of liuing.

Reuerently obey thy parents.

Manquith thy parents with sufferance.

Strius not with thy father & mother, although
thou say the truth.

Looke what obedience thou renderest to thy pa- Aristippus
rents, looke for the like agayne of thy children.

It is the part of a young man to reuerence his Tallius.
elders, and of such to choos out the best and most
commended, whose counsell and authoritie he may
lean vnto: for the buskifullnesse of tender yeares,
must by old mens experience, be ordered and gover-
ned.

Servants (in word and deed) owe due obedience Socrates.
vnto their bodely masters.

A diligent maide mailepart, will hithe at his du- Alex. Sea.
ty and labour by custome becommeth easie.

Gentle masters haue commonly prouid seruantes,
and of a master stirre and fiersse, a little winke to
his seruant, is a fearfull commandment.

He obeyeth many that obeyeth his lust. Solon.

Hee dooth himselfe wrong, which obeyeth them,
whom he ought not.

He that at one instance another will defame. Hermes?

Will also at another, to the last doe the same.

For none are so dangerous & doubtfull to trust.

As those that are readiest to obey euery lust.

Nothing obayneth fauour so much as diligent
obeyance.

Of Sorrow,

The summe of all.

Obedience is a vertue, that God dearly loveth,
Which mightely doth extoll the glory of his name,
And to the effect of Gods loue it directly looketh,
As the Philosopher full worthely writeth the same,
Gods holy loue & obedience excludeth all shame.
Obey the King, thy parents, all lawes and authoritie,
Thedoubtles thou shalt lead thy life most quietly.

The ende of the thirde Booke.

THE FOURTH

booke.

Of sorrow and lamentation or vexation

and of the mindes state.

Aristotle.

Hermes.

Mar. Apr.



Sorrow is a griefe or heavinesse
for things that be done and past.

Sickness is the prison of the bodie,
but sorrow is prison of the soule.

Sorrow is next friend to selu-
rinelle, and enemy to compassi-
on of desperation.

It is a great sorrow for an ambitious man
to see his goods lost.

Plato.

Socrates.

The suspicious, the hollie, and the delicate man
lives ever in sorrow.

The hollie man is never without trouble.
Sorrow commeth by dreames and fantasies.

By sorrowe thought, the hart is tormented.

Sorrowfull sighs shew the griefest of the heart.
There is no comparison of the great dolor of the
body, to the inward payne that the spirit feelth.

Sorrowfull harts live with teares and weeping,
and bee merry and laugh in dying.

It must needes bee that the mindes of men bee **Cicero.**
oftentimes moved with vexations and griefes: but
yet a meane must be had, beyond the which no man
that is wise, ought of right to passe.

The casting of sorrow consisteth in two points:
the one is to devise meanes not to thinke of griefe,
and the other is in the titling of honest delights
and pleasures.

Sweet words comforteth the hart but little, **Mar. Aur.**
if it is in tribulation, except it bee mingled with some
good workes.

Of thought commeth watching & bleared eyes.

There be two kindes of men, that be never with **Hermes.**
out vexation. The first, is hee that cannot forget
his trouble.

An shuldur man dwelling with some
newly enriched. He that dwelleth in a place & can
not chuse, to beere as another hath done before him. A
rich man decayed and fallne in power. He that
would obtayne that he cannot get. The last, is he
that dwelleth with a wise man, and can learne no
thing of him.

Curia putteth away sorrow, and fense him
selfe with gladnes.

If thou wilt bee counted valiant, let neither
chance nor griefe overcome thee.

If thou wilt have delight without sorrow, **Plato.**
apply to thyselfe some wise counsell.

Accustom not thy selfe to be heave and lader,
for if thou doe, thou shalt bee thought to be
thought:

Of Sorrow,

Mar. Aur. thoughtfull, for that is a token of a prudent man.
To friends afflicted with sorrow, we ought to
give remedy to their persons, and consolation and
comfort to their hearts.

Plato. The multiplying of friends, is the asswaging of
 cares.

A wise man in torments is evermore happy:
 But he that is troubled epher for faith, for Ju-
 stice, or for the living Gods sake: the sufferance
 of paine bringing a man to perfect felicitie.

Aristotle. The Rodde of God, or his scourge of afflictions
 on (whereby the proud flesh of man is pinched and
 brought low) is the most ready and necessary meane,
 whereby they shall be driven to remember themselves,
 and to live the more honestly and vertuously in the
 sight of God.

Mar. Aur. The greatest easement to ease him that is in hea-
 utnelle, is to exercise the wavering heart with some
 good occupation.

Sulpitius. There is no sorrow but the length of time may
 assuage, and make more easie.

Plutarch. As a wise mariner in calme weather prepareth
 himselfe looking for a tempest: even so dooth the
 wise when it is most at quiet, doubt of some tribu-
 lation.

Wise men quietly beareth their griefes and sor-
 rowes, as things that were very sweet & commodi-
 dious to them: assuredly knowing, that if they shall
 be stricken with any kinde of aduersity, & that it be
 patiently borne, they shall not lose their reward.

Cicero. As in battaile the cowardly and fearefull Con-
 ditioner, so soone as he beholdeth the face of his ene-
 mie, leaeneth his armour, and with all speede possi-
 ble breaketh him to his feete and trudgeth a way

and

is therefore by his enemy most mercilessly slain: whereas to him that stoutly fighteth, no such extremities happeneth: even so they which cannot suffer the frowning face of sorrow and lamentation, being but meanely amazed, tormented, or made as feare, doe in faintnesse of courage die, when they which do manfully resist oft times with triumph doe depart as lustie conquerours.

Sorrow commonly taketh not place in him that abstaineth from fower things: that is, from hastinesse, wilfull forwardnesse, pride, and sloth.

Counsell, exhortation, and perswasion, to him that is in trouble: giueth small consolation when there is no remedie.

He is not worthe to liue, that taketh not care to liue well.

He is wicked, and most to be dispised of all men, that careth and studieth for none but for himselfe.

In all thy trouble remember this reason: hard things may be mollified, straight things may bee loosened, and heauie things shall little grieve him, that can handsomely beare them.

As euermassing felicitie doth quickly follow the godly in the short race of their misery: so euermassing misery quickly followeth the vngodly in the short race of their worldly felicity.

The summe of all.

Sorrow is a griefe for things done and past.
Which by painfull sighs appeareth from the heart.
Sorrow secretly worketh mans life to wast.
Sorrow and sickness together taketh part.

Sorrow

Pithagoras.

Mar. Aur.

Seneca.

Hermes.

Seneca.

Lactantius.

Of Wit,

Sorrow must be thought on when felt is no smart,
And as after a calme, tempest doth follow,
So after quietnesse there followeth sorrow.

Of wit and discretion. Chap. ij.

Plato.

MAN'S wit is the instrument of God, whereby
is declared vnto the world that all vertue
commeth of him.

Socrates.

There is no greater treasure then discretion and
witte.

Witte without learning is like a tree without
fruite.

Cicillia.

By reading, wit and vnderstanding increaseth.
Man's wit (by the wil of God) is naturally nou-
rished and fed with the gift of learning and know-
ledge: and by time spent in studie, it either diligent-
ly leaecheth, or doth alwaies somewhat, and is led
with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou do as
thou readest.

Salern.

Wisedome cannot bee profitable to a foole, nor
wit to him that vseth it not.

Plato.

Wisedome is the treasure of wit: wherewith euery
man ought so enrich himselfe.

Diogenes.

Dispose nat thy wit both to vertue and vice.
The wit of man is apt to all goodnesse if it bee
applied thereunto.

Man's wit is of it selfe so corrupt and peruerse,
that by counterfeiting & dissimulating, one may ea-
sily beguile or abuse another: hauing one thing
secretly hidde in his heart: when outwardly hee
sayth and dooth cleane contrary to the meaning of
his heart.

Man's

Many excellent and goodly wits are not a little Alex. Mar
hindered, through the fault of many Instructors
and teachers.

The wit is made dull with grosse and immoderate feeding. Diogenes.

Neither wit, strength, or courage (in any man) Alex. Sen
can neuer become liuely & excellent, where the mind
is addicte to superfluous feeding, to beastly idleness,
or wanton pastimes, but onely by temperance in li-
ving, vigilant providence, and continuall exercise,
whereby strength is nourished, & wits be encreased,
like as by this other, strength of body is refreued,
and the wits be consumed, or vnprofitably disper-
sed.

The ornaments of witte are much more sayre, Sigism.
then the badges of outward nobilitie.

Ambitious men haue vnglattering wits, Hermes.

A meeke wittie man is hard to be found

Through lacke of wit springeth much harme.

That man that is boyde of wit and faith, ther is Cellus.
in him no hope of redresse, eyther by any comfort &
counsaille that shall be giuen vnto him.

He that hath least wit is most poore. Polion.

He seemeth to bee most ignorant, that trusteth Socrates
most his owne wit.

Stablish thy wit both on the right hand and on
the left, and thou shalt be free.

A bond man to ire hath not power to rule by his Socrates
owne wit.

If thou shalt at any time be constrained to fight Xeno.
in warre as else where: trust more to the witt then
to thy strength: for witte without strength much
more preuaileth, then strength without witt, to at-
taine the victory.

Of Wit,

to see is but a small matter, but to foresee is a token of a good wit.

Pirachus. Excellent things ought to be done wittely, and with great circumspection.

Pholo. It is better to want riches then wit.

Seneca. Shamefastnesse in a child is a token of wit, but in a man, is a token of foolishnesse.

A witty woman bringeth forth wise children.

Recreation of wits are to bee suffered: for when they haue a while rested, they spring vp oftentimes the better and more quicker.

Alex. Scnerus. That pastime is to be abhorred, where wit sleepeth, & tolenesse with couctousnesse is only leatned.

A quiet wit & cleere vnderstanding, taketh right great heede of things that be past: prudently wayting things present and things to come.

Alex. Scu. The wits which in age will be excellent, may be knowen in youth by their honest delights.

No witte can make straight, that which nature hath made crooked.

Portegeus. He best perceiuerh his owne witte: that though his knowledge be great, yet thinketh of himselfe to vnderstand little.

Authority & fauour dooth not onely shew a good wit, but it doth also polish that which is rude.

God truly giueth wisedome, but fauour and authority doe shew it most chiefly in a weale publique.

Like as the earth nourisheth the root of the tree, but yet the Sunne bringeth forth the blossomes: And if the flowers be not, herewith her wholesome heat reapeeth the fruit, and maketh it pleasant: So men to studie & labour bringeth in knowledge, which by the comfort of princes appeareth abroad in some ministers.

ministration. And if enuie or displeasure bring
no impediment, & increase of saour maketh both
wit and learning fruitfull and profitable vnto the
meate publike.

As emptie vessels make the loudest sound, so they Socrates,
that haue least wit, are the greatest bablers.

Like as narrow mouthed vessels which are Hermes,
longest in filling, keepe they licour the better: so
wits that are slow in taking, are best of al to retaine
that they learne.

As yron and Brass are the brighter for the Plato,
wearing, so the witte is most ready that is most
occupied.

The summe of all,

The greatest treasure without comparison,
For mans felicitie heere in this life,
Aboue gold and siluer is wit and discretion,
To temper the ioyfull and comfort the peniue,
Or otherwise to instruct man in peace or strife,
Wit also is increased by often reading,
And like the fruitlesse tree, is wit without learning.

Of friends, friendship, and amity.

Cap. iij.

Friendship is a vertue, or ioyne with vertue.

Aristotle.

Friendship cannot be without vertue, and that
a good men onely.

Tullius.

Friendship is none other thing, but a perfect con-
suetude of all things appertaining as wel to God as
to man, with beneuolence and charitie. And there is
nothing giuen of God (except sapience) & is to man
more

Of friends, friendship:

more commodious.

Friendship in good men, is a blessing and stable connexion of sundrie wills, making of two persons one, in hauing and suffering. And therefore a friend is properly named thother. For that which is but one number and one possession. And that which most is, a man reioyceth more in his friends good, than in his owne.

Mar. Aur. This is a test of friendship, that the friend in all things trusteth to his friend, first regarding who is his friend.

Diogenes. It is small pleasure to haue life in this world, if a man may not trust his friends.

Beware that thou takest not them for thy friends whom thou subdest and bringest to subjection.

Tullius. Friendship is to be preferred before all worldly thinges, because there is nothing more agreeable with nature, nor that helpeth man more, eyther in prosperitie or in aduersitie.

Pithagoras. True and perfect friendship is, to make one heart and minde, of many hearts and bodies.

Cicero. He that would endeavour to take away friendship from the fellowship of mans life should seeme to take away the Sunne from the world.

Plato. Friendship is the loue of loue.

Aristotle. It is the proper tie of friends to liue and loue together.

Plato. Good will is the beginning of friendship, which is the cause that friendship to follow.

Friendship ought to be ingendered of equalitie, for where equalitie is not, friendship may not long continue.

Where one repugnancie is, there may be no friendship.

And, Once friendship is an entire consent of wills
and desires.

Therefore it is selbome scene that friendship is
betwixt these persons A man sturdy of opinion in-
flexible, and of slower countenance, and speech with
him that is tractable & with reason perswaded, and
of sweete countenance and entertainment. Also
betwixt him which is eleuated in authoritie, and
another of a very base estate or degree: yea, and if
they be both in an equal dignitie, if they be desirous
to climbe: as they doe ascend, so friendship for the
more part decapeth.

Distance of place seuereth not, neither hinde-
th friendship, but it may let the operation thereof.

In friendship fained is great doubtfulness, dou-
bleness, faintness, coldness to do good, much hard-
ness, slipperness and inconstancie.

Whereas true friends be, their paynes are in
common.

A true friend is more to bee esteemed, then him-
selfe.

Hee is a good friend that doeth his friend good,
and a mightie friend that defendeth his friend from
harme.

Get friendship of them that follow truth.

Admit none thy friend, except thou first know
how he hath behaved himselfe with his other friends
before, for looke how he hath serued them, euen so he
will serue thee.

Be slow to fall in friendship, but when thou art
in continue.

Who so loveth good manners, perseuereth in
friendship.

Put no trust in friendes in the present prospe-
ritie,

Isocrates.

Mar. Aur.

Cicero.

Seneca.

Plato.

Aristotle.

Periander.

Hermes.

Mar. Aug.

Of friends, friendship,

title, for it is an euident token and prognostication of an euill fortune.

Hee is a very friend that lightly forgetteth his friends offence.

Scornefull men are dangerous friends.

Seneca.

There is no manne that would choole to liue without friends although he had plentie of all other riches.

Photion.

It is a sweet pleasure for a man to helpe and be holpen of his friends.

Mar. Aur.

One friend ought not to require any vniust thing of an other.

Friendes ought to bee like good horses, that is, that they ought to haue a litle head, by humble conuersation: quicke of hearing, to the intent that they bee quicke when they are called: a softe mouth, to the ende that their tongue be temperate: the hooue of the foote hard to suffer trauaile, and their hands open to doe good deedes, their feete sure to perseuere in amitie, a baye colour for his good renoune: also that he be without curbes and bits. And that hee may goe, whereas any fatall Descentes turneth the byble and raygne of Fortune.

Plato.

There is so little difference betweene our enimie and our friend, & so hard to know the one from the other, that there is great leopardy, least wee (some what rechelesse or negligent) defend our enimie in neede of our friend, or hurt our friend in neede of our enimie.

Aristotle.

The agreement together of euill men in mischiefe is not friendship: for friendship is of it self so pure, that it will not be vled in euill.

Proue not thy friend with damage, nor vse thou him

him vnprooued. This mayest thou do, if when thou hast no need thou sayne thy selfe to be neede: In which if he help thee, thou art neuer the worse, but if he refuse, then knowest thou by saying, how for to trust him.

Be as mindefull of thine absent friendes, as of Isocrates, them that be present.

Friends in aduersitie are a refuge, and in prof. Aristotle, peritie a pleasure and delight, to communicate our pleasures with all.

If thou desire to bee thought a friend, doe thou Hermes, the workes that belong to a friend.

If thy friend misorder himselfe towards thee, Pythagoras, breake not of friendship therfore immediately, but rather assay by all meanes to reforme him, so shalt thou not onely retayne to thee thy olde friend, but shalt double his friendship.

There be many that lacke no friends, and yet lacke friendship.

A wise man though he be contented and satisfied with himselfe: yet will hee haue friends because he will not be destitute of so great a vertue.

Beare witness rather against friendship, then against truth.

There cannot be friendship betwene a seruant Plato, and his master, in asmuch as their estates be unequal. But for as much as they bee both men they may: because that in manhood they be both equal.

Few amities be wearey in three dayes.

Mar. Aur.

And wee see often prooued by experience, that friends lightly taken, are lightly left againe.

Doe good to thy friendes, that they may bee the more friendly: and to thine enemies, that they may be thy friends.

of giuing.

Socrates. The iniury of a friend is much more grievous then the iniury of an enemy.

Mar. Aur. He that promiseth and is long in fulfilling, is but a slacke friend.

Plutarch. He that casteth away his kinnsfolkes, and maketh him friends of strangers: both as the man which would cast away his fleshy leg, and set on another of wood.

Seneca. As fire and heat are inseperable: so are the hearts of faithfull friends.

Aristotle. Like as a Physitian cureth a man secretly, he not seeing it: so should a good friend help his friend privately, when he knoweth not of it.

The summe of all.

Friendship which is the agreement of mindes,
In truth and loue is the chiefest vertue.
Of morall vertues, that in the world man findes,
Wherefore in the world to liue who so mindes,
Ought friendship to get, and got to ensue:
By loue not by lucre, that true friendship blinds,
Knit with an hart, where rancour neuer grew,
Which knot, estates, equalitie so bindes,
That to dissolue in vaine may fortune sue.
Though malice helpe, which two all glory grinds,
So strong is friendship, as no stormy winds.
Hauē might to mooue, nor feare force to subdue,
Where all these poynts be settled in theyr kindes.

Of giuing and receiuing. cap. iiij.

Catiline. As giuing and receiuing are contrary the one to the other, so the one is more commonly vsed then the other.

In giuing these things must be considered, what Photiog
thing, and to whom, how, where, and wherfoze thou
giuest.

God will increase that litle that thou hast, if thou
purpose to giue of that litle.

In receiuing be thankfull, and at the least haue Titus.Li.
a good will to requite a friendly benefite.

When thou friendly doest intend to giue, chosse
(as neere as thou canst) such a person as is plaine
and honest, of good remembraunce, thankfull, ab-
staining from the goods of other, no niggard of his
owne, and specially to all men beneuolent.

Whome peruerse fortune, long sicknesse, seruice, Alex.Sc.
friendship, disloyaltie of them that were trusted, or
that therues or oppressours haue brought vnto po-
uertie, to those let men extend forth their compas-
sion and charitie.

The greatnesse of a benefite is declared either Tullia.
by the commoditie, or by the honestie, or by the ne-
cessitie.

Hee that may giue and giueth not, is bitterly Mar.Aur.
an enemy: and hee that promiseth forthwith, and
is long or hee doe it, is but a suspitious friend, what
needeth words to our friends, when wee may suc-
cour them with woordes: It is not right to whom
we giue our hearts, which is the best thing within
vs, that wee giue him onely our tongue, that is the
worst thing of all our vices.

Those friends are but slender and scant friends,
that in promising many things, will bee slacke to
giue any thing.

A vertuous hand is not bound to make the
tongue a foole.

Of giuing,

Promise is an auient custome among the sonnes of vanitie: and of custome the tongue speaketh easily, and the hands worke at leasure.

Promise and performe.

Socrates.

Giue to the good, and he will (if he can) requite it againe: but giue to the euill disposed, and he will still begge and aske more.

If thou bestow a benefit, keepe it secret, but if thou receiue any, publish it abroad.

Requite benefits.

Giue to the needy: yet not so, that thou neede thy selte.

Sifeca.

Giue at the first asking: for it is not freely giuen that is often craved.

Giue no vaine and vnmeet gifts, as armour to women, booke to plow men, or nettes to a Student.

Let thy gifts be such, as he to whom thou giuest them, doth delight in.

Solon.

Giue liberally for thy profit.

Be that thy gifts be according to thine ability: for if they be too bigge, thou shalt be thought a waster: and againe, if they be too small, thou shalt be thought a miggard.

Succour them that perish: yet not so that thou thy selfe perish thereby.

Socrates.

Wast not of thy good deedes, least thine euill be also laide to thy charge.

Remember them which haue done thee good, and forget not their benefites.

Seneca.

Benefites ought to bee as well boorne in minde as receiued with the hande. Hee is vnthankfull which acknowledgeth not the good that is doone vnto him. And he is more vnthankfull, that to his power

power requiteth it not. But he is most vnhankfull that forgetteth it utterly.

One gift well giuen, recovereth many losses.

The remembraunce of benefites ought neuer to be oide.

A small thing giuen willingly, is more acceptable then that which is grudgingly giuen, be it of neuer so great a price.

A gift grudgingly giuen of a niggard, is called a stonie loafe which although it be better, is needful to be receiued of the hungerie.

The will of the giuer, and not the value of the gift is to be regarded.

He is worthie to be deceiued, which while hee bestoweth a benefite, thinketh of the receiuing of another.

To be worthie a benefite, is more then to haue Diogenes giuen a benefite.

The summe of all.

In giuing, these things must be considered, (be
What thing, to whom, where, & wherefore it should
First the good and needie ought to be remembered;
And they, or else God shall againe requite thee,
But see thou bee mindfull of thine abilitye,
Then, if to giue, thou shalt be disposed,
Giue not to receiue, least thou be deceiued.

Of povertie and neede. Cap. v.

Povertie is a vertue learned without a teacher. Philip.
No man is poore but hee that thinketh himselfe poore.

Of pouertie.

He is mightie, which hauing riches is poore; but he is more mightie, which being poore, is rich.

No riches are to be compared to a contented minde.

Portogus. In all things the meane is the best: And to live warlike is a great treasure: and to live wastfullie causeth pouertie.

Hee is not to be thought poore, whome his little that hee hath sufficeth.

For hee that hath little, but he that desireth much, is poore.

Socrates. A man were better live poorly, being assured of the blisse of heauen, then to be in doubt thereof, possessing all worldly riches.

Cicero. As that man which hath nothing, is counted but poore and miserable: So is hee also counted most miserable and poore, that is not contented with that which hee hath.

Wicked and couetous men because their wealth towards them is but vncertaine and subiect to many mishappes: are not onely at any time not contented with their present position, but through their greedy desire and willfull to haue, they are onely is very poore; and of all others more miserable.

There is no fault in pouertie, but their minde, that so thinke it, are faultie.

To know how to be pouertie well, is great blessednesse.

Pouertie with firtie is better then riches with feare.

Seneca. To possesse and glad pouertie is an honest thing.

Be satisfied with little, for it will increase and multiplie.

It is better to suffer great necessitie, then to borrow of him whom a man may not trust.

More miserable is the pouertie of the minde, Aristotle
then of the bodie.

Hee is not to bee counted poore, that hath in youth purchased good disciplines & honest friends, he is in most wretched estate of beggary that is not endued with any good qualitie or gifte of knowledge.

Diogene

Pouertie letteth not a man to exercise mercifull acts.

If thou fauour the poore that can do but little, thou shalt bee fauoured of God that can doe much.

He that rebuketh the poore because of his pouertie, rebuketh the maker of the poore.

We may thinke that the father that beeth, and leaueth his sonne poore and wise, he leaueth him too much, and he that leaueth his sonne rich and foolish, I thinke he hath left him nothing.

Mar. Au

It is better to be a poore man, beleewing in God then to be rich putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man, causeth discord amonge the people.

Haue compassion vpon poore men, and God shall reward thee with greater riches.

Socrate

When a man is plagued with pouertie and sickness (both joined in one) and haue no succour nor easement, there riseth in him an intolerable griefe, a fire not able to be quenched, a sorrow without remedie, a tempest full of wraches, and a burning flame both of soule and bodie.

Mar. Au

Pouertie is euill, but riches is worse.

If thou desire to be quietly minded, thou must
either

Of Pouertie,

either bee a poore man indeede, or else like a poore man.

Matro.
Seneca.

A needle olde man is a miserable thing.

If thou wilt liue after nature, thou shalt neuer be rich.

The state of pouertie is specially to be redressed by the grace and fauour of God: wee alwaies endeavouring ourselves by all honest means to be holpen. and not by corrupt coueting of other men's goods, for thereunto will they follow at hand, the wicked effects of thefts, of periuries, of robberies, extorcion, and so forth, to the further hindring of Gods wrath.

At the ende, honour is given to a young person, poore and vertuous, rather then to an olde person, rich and vicious.

lar. Aur.

The rich may haue power to bee more esteemed with poore people, and accompanied with rich and couetous: but the vertuous poore person shall bee better esteemed, and lesse hated.

The summe of all.

Pouertie with pleasure or paine doth appeare,
In all estates, by sundry condition,
Pouertie with ioy is more blessed and deere,
Before God, then riches, without exception.
Wretched pouertie is of beastly affection,
And those sort of men that are poore and vertuous,
Are more worthie honour then the rich and vicious.

THE

THE FIFTH

booke.

What mentall powers or vertues are. Cap.i.



Because the soule of man is the most precious thing belonging to man, the image of God also immortal: it is necessary likewise to shew by what power and meane in vs, our soules may attain everlasting blisse, that is continuall abiding in the loue and presence of God: for that is the ende, that all soules naturally doe seeke for.

This blessednesse it attaineth, through mentall vertues: that is to say, of certayne powers of our minds, wherby we discern what is good, and so labour to enforce our affections to follow the same, contrary to the lust of the fragile body, which alwayes leadeth vs to euill and naughtinesse, which mentall powers, what they bee, how they are attained, maintained, and lost, and how they ought to be applyed (according to the mindes of the best Philosophers) shall bee shewed, and in their appoynted places shall be knownen from other vertues, by the title of mentall vertues: which duely to learne and follow. I beseech God giue vs all his grace, without which, all teaching and learning in this behalf, is but meere vanitie.

Of Vertue.

Of vertue.

Cap.ii.

Alex.Scu.

Vertue is none other thing, but disposition & exterior act of the minde agreeable to reason and the moderation of nature.

Mar.Aur.

Vertue is a strong castel, and can neuer be won: It is a riuer that needeth no rowing, a sea that moueth not, a fire that quēcheth not, a treasure that neuer hath an end, an armie neuer ouercome, a burden that neuer wearie, a spie that euer returneth, a signe that neuer deceiueth, a plaine way that neuer faileth, a strory that southwith healeth, and a renowne that neuer perissheth.

Aristotle.

Vertue in all workes, is chiefly and about all things to be praised, as the head fountaine & most precious iewell of all maner of riches.

Socrates

Onely vertue attayneth the euerlasting blessednesse.

Seneca.

Vertue principally about all things purchaseth to man, beneuolence, friendship and loue.

Hesiodus.

Vertue is shut vp from no man, but is readie for all that desire her. She receiueth all men gladly: she calleth all men, both kings, seruants, and banished men: she requirerth neither house nor substance, but is contented with the naked man.

Mar.Aur.

The way of vertue is hard at the beginning, but after thou hast crept vnto the toppe, remaine there for the very sure quietnesse.

Plato.

The trace of vertue is as good in good things with them that bee good, as the vice and dishonesty of euill folkes, is in euill things.

There can nothing bee amended or rightly corrected, but by that which surmounteth it, and is better

better then it: as vice by vertue, falsehood by truth, wrong by iustice, folly by wisdom, ignorance by learning, and such like.

Vertue alone performeth the euermlasting felicity.

It is better to suffer shame for vertuous dealing, Hermes. then to win honour for vicious living.

To attaine vertues we haue good desire, but to Mar. Au. attaine vices we put too all our works.

Few persons take heed or haue knowledge, where Socrates vertue is to be learned.

The lesse time that a man hath to liue, the more Diogenes earnestly is the vertue of study to bee proceeded in.

To vse vertue is a perfect blessednesse.

Pithago-

Prudence is the guide of all other vertues.

Seneca.

How good works, and thou shalt reap the flow: Socrates. ers of ioy and gladnesse.

So liue with men, as if God saw thee.

Apply thy selfe so now in vertue, that in time to Plato. come, thou mayst therefore be praised.

Vertue though it come not at the first, yet by diligent seeking it may be found out. Socrates

He that is vertuous and of godly behaviour, is Plato. like vnto God: but he that is to the contrary is betterly vnlke him.

It is not possible for any vertuous man (if he be Mar. Au. vertuous) that he vnlawfully take any talt in any other mans good.

Refrayne from vice, for vertue is a precious garment.

Apply thy minde to vertue, and thou shalt be saved.

Be vertuous and liberall: so shalt thou rather
stop

Of Vertue.

Stop the slanderous mouth, or else the eares of the
that shall heare him.

Pythagoras.

Sleepe not before thou hast considered how thou
hast bestowed the day past: If thou hast well done,
thanke God: if otherwise, repent and aske him for-
giuenesse.

Plato.

Ensee the vertues of thy good ancestors.

Socrates.

The chiefe vertue to yong men is, not egerly to
attempt any thing.

Diogenes.

To a vertuous and well disposed man, euery day
is high and holy.

Antistippus

Nothing can corrupt a minde wholly dedicate to
vertue.

Ar. Aur.

The high vertues among all noble vertuous
people, consisteth not all onely to suffer the passi-
ons of the body, but also to dissimule them of the
soule.

Lucretius

Trouble and take paines to spend thy life in the
trade of vertue: the paine is but short, but thy ver-
tues shall euer endure. If to the contrary, thou shalt
haue pleasure to do that which is ill, thy pleasure a-
bateth, but euill carrieth still.

Aulus.

Vertue berely exceedeth all things: for if liber-
tie, substance, health and liuing, our country, pa-
rents and children doe well, it happeneth by vertue,
she doth all aduance, vertue hath all things vnder
her gouernance. And in whom of vertue is found
great plentie, any thing that is good may neuer be
wantie.

Ar. Aur.

Vertuous men feare more of two dayes of pros-
perity, then two hundred dayes of aduerser fortune.

Pythagoras.

Vertue by aduersitie is best tryed.

Diogenes.

That person is not worthy to liue, that will not
study to liue vertuously.

with

With vertue God sustayneth vs, & with the order of iustice, the people are well gouerned and ruled. Mar. Aur.

Vertue is praised to of many: but ther is no man that effectually followeth it. Diogenes.

Men will put themselves to paynes for the attaining of all things, saue vertue and honestie.

In all voluntary things a man may be vertuous, but in naturall things, I confesse euery man to bee weak.

Like as the eye cannot see both at once aboue and beneath, no more may the wit apply both vertue and vice together. Hermes.

Like as in a panye of tables, nothing may be well written, before the blots and blures be wiped out: so vertue and noblenesse cannot bee seene in a man except he first put away his vices. Socrates.

To a vertuous man, it is but a small reward to be lord ouer all the earth: and it is but a small cha- timent, to take a vicious mans life from him. Rex.

Vertuous and well disposed persons, loue honestie and shamefastnesse in all places. Diogenes.

Like as a precious stone in a golden ring: so shewith an heart that is settled in vertuousnesse. Plato.

Young vertuous persons, are bound to honour ancient wise men. Mar. Aur.

Like as men choose good ground to labour and to sow, so should they chose also vertuous and honest men to be their seruants. Hermes.

It is a great vertue to spee those thinges our selues, which we reprove in other. Thales.

Without vertue, man is but in number of beasts. Plutarch.

In vertue may bee nothing false or counterfeit: but therein is the onely unage of vertue called simplicitie.

Of Wisedome,

Mar. Aur. Hee that liueth vertuously in this life, his spirite shall haue rest with God.

The summe of all.

Vertue in all works is greatly to be praised,
As the head fountaine and iewell most precious;
By vertue, friendship and loue is purchased.
Vertue is a garment most comely and curious.
To obtaine vertue therefore be studious,
For he that loueth vice, and doth vertue detest.
May well be compared to a loathsome beast.

Of Wisedome, a mentall vertue. cap. iij.

Cicillius.

Sapience the science of things diuine and humane, which considereth the causes of euery thing: by reason whereof, that which is diuine shee followeth, and that which is humane, shee esteemeth farre vnder the goodnesse or fortune.

Aristotle.

Sapience is the foundation and roote of all noble and laudable things: by her we may winne the good ende, and keepe vs from euerlasting paine.

Wisdom is the knowledg of diuine things, & is the head of all other sciences.

True wisdom teacheth vs as well to do as to speake.

Mar. Aur.

It sufficeth not a louer of wisdom to reprove the vice of other by words: but it is necessary he doe himselfe that, which he requireth other to doe.

Plato,

Of all the giftes of God, wisdom is the most excellent. Shee giueth goodnesse to the good, and forgiveth the wicked their wickednesse: shee ordereth the minde, shee directeth the life, and ruleth the

works

worke thereof, teaching what ought to be done, & what to be left vndone: without which no man may be safe.

Wisedomē is life, and ignorance is death: wherefore the wise man liueth, for wher, hee vnderstandeth what he doth, but the ignorant is dead, because hee doth he knoweth not whar.

The haters of wisedomē, are louers of death.

Wisedomē is the defence of the soule, & the mirror of reason: and therefore blessed is he that tra- uayleth to get her, for shee is the ground and roote of all noble deeds: by her we obtaine the chiefe good that is euerlasting felicitie.

Wisedomē & Justice are honorable, both to God and man.

Of all the good giftes of God, wisedomē is most Hermes, pure, she giueth goodnesse to good people, she pardoneth the wicked, she maketh the poore rich, and the rich honourable: And such as vnfaignedly embrace her, she maketh like vnto a God.

Prudence is the guide of al other good vertues.

Wisedomē garnisheth riches and shadoweth po- uertie.

To men of low degree, Wisedomē is an honour, & foolishnesse is a shame to men of high degree.

As we see oftentimes vnder a bare and tozne Lodou- coate wisedomē lyeth hid: so likewise vnder rich cus Card- bestures and ornaments, folly greatly and hurtful, ly lurketh.

Wisedomē at the beginning seemeth a great Pithago- wonder.

Wisedomē throughe learned, will neuer bee for- gotten.

Wisedomē is like a thing fallen into the water,
It.
which

Of Wisedome,

which no man can find, except he search at the botome.

It is not possible for him to obayne wisdome and knowledge, that is in bondage to a woman.

Boetius.

Wisdome most commonly is found in him that is good and vertuous.

Socrates.

That man is unhappy wheresoeuer he come that hath a wit and will not learne wisdome.

Alex.Sc-

Wisdome causeth a man to be honoured.

A quiet man ioyeth his wisdome with simplicity.

By wisdome is marked and substantially discerned, the words, acts, & demeanour of all men, between whom happeneth to be any entercourse or familiarity, whereby is ingendred a fauour or disposition of loue.

Hermes.

Wisdome teacheth a man to know his creatour.

Solon.

He that desireth wisdome, desireth the most high and diuine estate.

He that findeth wisdome, findeth life here in this world, and in the world to come.

He that seeketh wisdome the right way, findeth her: but many erre, because they seeke her not duly, and blame her without cause.

Aristotle.

Science is had by diligence, but wisdome & discretion cometh from God.

Socrates.

The feare of GOD is the beginning of Wisdome.

Pithago.

Honour wisdome, and deny it not to them that would learne it: and shew it not vnto them that despise it.

Hesiodus.

All such persons are to be [approoued] very vile, and nothing at all profitable which being of them, selues boye of vnderstanding & wisdome, will scornfully

berely disobei such as gladly would giue vnto them both sage and wise counsaile.

The report of wisedome and vertue, is good in all tyrants opinion, so long as he thinketh that nothing which is spoken or done, be repugnaunt against his affections: for he accounteth it vanitie, (iudging as a sicke man) nothing to bee good, that agreeth not with the sent or tast of his owne loathsome appetite.

Aristippus

Wisidome is a tree that springeth from the hart, Plato, and beareth fruite in the tongue.

Without study of wisidome, the minde is sicke.

Carely rising and much watching are profitable to keepe a man in health, and to increase his wisidome.

Wisidome in the hart of a foole is like a flying Plato: thing that cannot long continue in one place.

A man of perfect wisidome cannot dye: & a man of good vnderstanding cannot be poore.

It is a speciall point of wisidome to know to what purpose the time best serueth.

Archilaus

Power and might is in yong men: but wisidome and prudence is in the aged.

Seneca

Wisidome maketh men to dispise death, & ought therefore of all men to be embraced, as the best remedy against the feare of death.

As the plough rooteth out from the Earth all brambles and thistles: euen so wisidome rooteth out all vices from the minde.

Like as an hande is no part of a man, except it can doe the office of an hand: so is wisidome no part of a wise man, except it be occupied as it should bee.

Plato

Like as the eye without light, can neither see it selfe

A. J.

Of Wisedome,

selfe, nor iudge of any thing else : so the soule that lacketh wisdome, is brut, and knoweth nothing.

Socrates. As health conserueth the body, even so wisdome conserueth the soule.

Seneca. Like as the sicke man which asketh counsaile, and is taught of the Physitian, is neuer the nearer of health except he take his medicine : so he that is instructed in wisdome and vertue, and followeth not the same, is neuer the better therefore, but loseth the health of his body, and blessednesse of his soule.

Plutarch. Like as an Adamant by a secret and hid power draweth Iron vnto it: euen so wisdome by a secret meane, draweth vnto it the hearts of men.

Seneca. As he which in game place runneth swiftest, and continueth still his pace, obtayneth the crowne for his labour : So all that diligently learne, and earnestly followeth wisdome and vertue, shalbe crowned with euerlasting glory.

Among wise men he is wisest that knoweth much and sheweth to know but little.

Vpon perfect and true wisdome, waiteth continually two hand maidens, that is to say : humilitie and sobernesse.

A wise man is known by two points, hee will not lightly be angry for wrong that is done vnto him, neither is proued when he is praised.

Seneca. A perfect wise man mortifieth his worldly desires: by meanes whereof, he subdueth both his soule and body.

There is none happy but the godly wise man, no man is rightly happy, except hee bee both wise and good : for perfect and true felicitie is not without wisdome and goodnesse.

Contrarywise, they which bee ignozant and of euill disposition, be unhappie : for where ignozance and Anne is, there infelicity and misery most plainly appeareth. Plato.

Hee is wise that knowledgeth his ignozance, and hee is ignozant that knoweth not himselfe.

It is not possible for him to be wise, that desireth not to bee good.

It is better to bee wise and not to seeme so, then to seeme wise, and not to be so: yet men for the most part desire the contrarie.

A wise man vnderstandeth both the things that are aboue him, and those also that are beneath him: hee knoweth the things that are aboue him by the benefits which he receiueth thereby: & things beneath him, by the vse & profit that hee hath by them.

A wise man is knowne by 3. points. In making his enemies his friend, in making the rude learned, and in reforming the euill disposed into goodnesse. Isocrates.

Wise men for the truth sake, ought to contrarie one another, that by their contention the truth may the better bee knownen.

A young man cannot be perfectly wise: for wisdom requireth experience, which for lacke of time young men may not haue. Aristotle.

A wise man ought to repute his error great, and his goodnesse smal.

Hee shal bee wise that keepeth wise mens company.

It is a shame for a wise man to say, I thought not so much.

It is a point of wisdom to cut away all occasions, which might hinder the dooings of honest profitable things.

No man may refraine from dooing amisse, but

Of Wisedome,

a wise man by one perill will auoyd another.

Hermes.

He is a wise man that doth good to his friends, but he is more then a man, that doth good to his enemies.

Hee that forbeareth to speake, although he can doo it both wisely and eloquently, because neyther in the time, nor in the hearers he findeth opportunitie, so that no fruit may succeed of his speach: he therefore is vulgarly called a wise & discrete person.

Mar. Aur.

A wise man cannot be flaundered of any thing. A wise man meriteeth more grievous punishment for a light deepe done openly, then a secret murderrer.

A wise & vertuous man; ought to thincke that as long as he liueth in this world, hee holdeth his felicitie but at aduenture, and his aduersitie for a naturall patrimony.

Plato.

The mother of extreame mischiefe is worldly wisedome.

Cicero.

Who so hath lands & goods inough shall soon haue the name of a wise man.

Tullius.

Nothing can happen better to a wise man then mediocrity of substance.

Aristotle.

Desire not to be wise in words, but in works: for wisdome of speach wasteth with the world, but works wrought by wisdome, increase into the world to come.

The summe of all.

Wisdome the most high and diuine estate,
The roote of all noble and laudable things,
The great gift of God most sweet and delicate,

The

The tree of all pleasure that in the hart springs;
Whose deere & dainty fruit the tongue forth brings
And they that to wisdom themselves would apply,
Must diligently haunt wise mens company.

Of learning and knowledge two men
tall vertues. Cap.iiii.

Plato affirmeth that there is set in the soule of man Plato,
comming into the world certaine spices: or as
it were seedes of things, and rules of arts or sci-
ences. Wherefore Socrates in the booke of sciences, re- Socrates,
sembled himselfe, to a midwife saying: In teach-
ing young men, he did put into them no science, but
rather brought forth that, which already was in
them: Like as y^e midwife brought not in the child,
but being conceued, did help to bring it forth. And
like as in hounds is a power or disposition to hunt.
In horses and greyhounds an aptitude to runne
swiftly: so in y^e soules of men is ingenerate a limbe
of science, which with the mixture of a terrestriall
substance, is obfuscat or made darke. But where
ther is a perfect master prepared in time, the bright-
nesse of the science appeareth polpte and cleere, like
as the power and aptitude of the beasts before re-
hearsed appeareth not to the uttermost, except
it bee by exercise prouoked, and that sloath and
dulnesse, being plucked from them by industrie,
be induced to the continuall act: which (as Plato
affirmeth) is proued also in the master and the dis-
ciple.

Semblably the aforesayd Socrates in Platoes Socrates,
Booke of Sapience, saith to one THE AGES.
Fewer man learned of mee any thing, although
N.iii. by

Of Learning,

by my company he became wiser : I only exhorting,
and the good spirit inspiring.

Socrates. Learning and knowledge is the onely good thing
of the world, and ignorance the onely euill thing.

Alex. Se. Learning is none other thing, but an aggrega-
tion of many mens sentences and axes to the aug-
mentation of knowledge.

Aristippus A person boyde of Learning and sufficient bite-
rance differeth nothing from a stone.

Diogenes. Who laboreth to aduance the minde with good
and laudable qualities, and with vertuous and ho-
nest disciplines, shall be assured of much the better
friends.

Aeneas. Those men which do most excell in learning and
eloquence, and doo in such things more then other
men, they should be most renowned, most worthe
praised, and duely preferred.

Plato. Learne such things whiles thou art a child, as
may profit thee, when thou art a man.

Endeuour thy selfe in thy youth to learne, although
it be painefull : for it is lesse paine for a man to
learne in his youth, then in his age to be vncunning.

Hermes. It becommeth a man from his youth to be shame-
fast in filthy things, and to be studious in those that
are honest.

He is to be commended, which to his good bring-
ing by, ioyneth vertue wisdom and learning.

Plato. Be sober and chaste among young folke that they
may learne at thee, and among old folk that thou
mayst learne of them.

Giue good care for the aged, for he can teach thee
of thy life to come.

Forget not to giue thanke to him, that instruc-
teth thee in learning.

When thou art wearie of studie, sport thy selfe with reading of good stoories.

Where can a man be better accompanied then with wise men, or else reading among booke. Mer. Aur.

Learne to honour vertue, to haue measure in price, to reioyce in temperance, and to giue honour to sobrietie, lowlynesse, or meekenesse.

Endeavour thy selfe to dooe so well, that other may enuie thee therefore.

We must take good heed and beware with diligence, that we in our calling dooe nothing rashly: aduenturously, fondly, negligently, vnadvisedly: for we be not to this ende ingendred of nature, & we should seeme to bee created for the effects of vanity, or lightly spent our times, in pastime and playing in getting, in wantonnesse, and in iollitie, but we be rather created and bozne to sagennesse, and to the exercise of more graue and profitable studies. Tullius.

Playing and honest passing the time is lawfully to be permitted and vsed, but yet in such wise to be vsed, as our naturall sleeping, or other necessarie meanes of resting be not neglected: and that at such time, as wee haue sufficiently ended (in our estate and calling) all such graue and earnest causes, as needefully we haue to dooe.

He that in certaine pleasures of this life hath some delight, must very warily keepe a measure lest he want in time the enioying of the same. Tullius.

If thou desire to be good, endeavour thy selfe to learne to know, and to follow the truth: for he that is ignorant therein, and will not learne: cannot be good.

In whom doctrine hath bene found toynd

N. b.

with

Of Learning.

with vertue, ther vertue hath serued pure, cleane,
and excellent.

Learne by other mens vices, how filthy thine
owne are.

He is sufficiently well learned that knoweth how
to doe well, and he hath power inough, that can re-
fraine from dooing euill.

Mar. Aur.

A man presuming to be a man, & is not learned,
what difference is betweene him and other beasts.

Aristippus

Better it is to bee a begger, then a man without
learning.

Philip. rex

They are in a wrong opinion, that suppose lear-
ning to be nothing available to the gouernance of
a common weale.

Aristotle.

No small bridle groweth to a common wealth,
by the Sapience of a learned Prince, ruler of go-
uernment.

Mar. Aur.

The most learning and knowledge that we haue,
is the least part of that that we be ignorant of.

Pythagor.

He that knoweth not that he ought to know, is
a brute beast among men, he that knoweth no more
then he hath need of, is a man among brute beasts,
and he that knoweth all that may bee knowne, is a
God among men.

Esteeme him as much that teacheth thee one
word of wisdom, as if he gaue thee abundance of
golde.

Xenoph.

Keepe company with them that may make thee
better.

Cicero.

Be apt to learne wisdom, & diligent to teach it.

Search for the cause of euery thing,

Labour, not for great number of booke, but for
the goodnesse of them.

Let it not greeue thee to take paynes, to goe to
learne

learns of a cunning man, for it were great shame for young men not to trauaile a little by land, to increase their knowledge, with marchants doe sayle so far by the sea to augment their riches.

An opinion without learning cannot be good.

The rude and vblearned must beware that they presume not to deeme and iudge of matters which they vnderstand not, without some authoriticall direction or guiding.

Learning consisteth not in the greatnesse, but in the goodnesse.

Learn diligently the goodnes that is taught thee, Aristippus for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift offered vnto him of his friend.

Learning is studies sister.

Learning maketh young men sober, it comforteth the old men, it is riches to the poore, and it garnisheth the rich.

Of all things the least quantitie is to be borne, Socrates. saue of learning and knowledge: of which the more that a man hath, the better may he beare it:

To lacke knowledge is a very euill thing, to disdain to learne is worse, but to withstand & repugne the truth against them which teach the truth, is worst, and furthest from all grace.

Intelligence is king both of heauen and also of earth. Socrates.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

It is no shame for a man to learne that he knoweth not, of what age so euer he be. Isocrates.

Know thy selfe.

Of Learning.

Macrobi-
us.

He that knoweth well himselfe, esteemeth but little of himselfe: he considereth frō whence he cometh, and whereunto he must, he regardeth not the vaine pleasures of this brittle life, but extolleth the law of God, and to seeke to liue in his feare.

He that knoweth not himselfe is ignorant of god willfull in wickednesse, vnprofitable, and vtterly gracelesse.

Demosth.

Sickness, pouertie, and aduersitie, are meannes requisite (as by the roodde of God) to ouerthrow chastise, & keepe low the power of the proude flesh: whereby a man shall the rather know him, selfe.

True knowledge in the law of God, worketh in a man to know himselfe, and is the only right way to eternall saluation.

Alex. Scu.

Cunning continueth when fortune flitteth.

Hermes.

To vnicarne euill, is the best kinde of learning.

It seemeth that great vexation and trouble shuld be in the minde of him that dwelleth with a wise man, and can learne nothing of him.

Tullias.

The godly being giuen to the studies of learning and wisdom, dooe chiefly bestow their wisdom, prudence and vnderstanding to mens commodities.

Mar. Aur.

The vnderstanding & knowledge of vaine men, are but bee-like to those that are possessed with the heavenly spirit: which is secret and hid: And whereas they speake and vnder their knowledge, all other, ought be still:

Aristotle.

Hearing in a man is a great helpe to knowledge.

Phoggo.

Much babling is a signe of a small knowledge:

Seneca.

Knowledge seemeth to be a thinge indifferent both to good and euill

Knowe

Knowledge is better in youth then in age.

In a short while we learne all euill, but in a long Mar. Aur. season we cannot learne any goodnesse.

The more we exalt and raise our selues with learning and knowledge, the more low doe we put the flesh with miseries.

Both sleep and labour are enemies to learning.

To learne better, is a good punishment for ignorance. Plato.

Learn to liue well by teaching of righteousness.

Learning and knowledge is of good men sought for, and lodged euen in their breasts to this onely end: that they may sacrely know God, and eschew the same, and know vertue and attayne vnto it, for if it be not applyed hereunto of them that haue it, she leaueth in them her whole duety vndone. The vertue of learning.

In vaine is that long trauayle in study and learning, where actuall experience doth not shew forth her fruits. Alex. Scu.

Like as a field, although it be fertile, can bring forth no good fruit, except it be first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse. Socrates.

As we behold our selues in other folkes eyes, so should we learne by other mens report, what doth become vs, and what doth not. Seneca.

Like as in meates the wholesomnesse is as much to be required as the pleasantnesse: so in hearing & reading authors, we ought to desire as wel goodnesse as the eloquence.

Like as Bees out of flowers suck forth the sweetest: so should men out of sciences learne the best. Plato.

As a captayne is a director of an whole host: so reason toynd with knowledge is the guide of life.

The

Of feare.

The summe of all.

In mans soule there is set at his first entraunce,
Into this short life, of care and misery,
Certayne hid seedes of pure and liuely substance,
Rulers of sciences, as Plato doth testifie.
Whereby at all times we may the more worthely,
As men among men, through science and learning,
Differ from beasts in wise mens company.
Else as beasts among men regarded nothing.

Of Feare. Cap. v.

Feare is a vertue that groweth of an vndoubted
beleefe in God, and hath in it such force, that it cau-
seth courage to syle, and maketh a man to abstayne
from all sinne a wickednesse.

No man can be iust, without the feare of God.

If thou wilt desire true ly to know, what is the
feare of God, thou must vnderstand it to be, both
to desire deuout things, and also to liue deuoutly,
and holily. The feare of God is also to bee vnder-
standed, the well of life that springeth by into euer
lasting life: whereby are washed the onely repen-
tant sinners, and such as are not filthily spotted and
defiled with sinne,

Feare dependeth on loue, and without loue it is
soone had in contempt.

Feare God aboue all things, for that is right-
full and profitable: and so order thy selfe that
thy thoughtes and woordes bee alwayes of him:
for the speaking and thinking of God, surmount-
eth so much all other woordes and thoughtes, as
God him-selfe surmounteth all other creatures:
and

and therefore men ought to loue, feare, and obey him, though they should be constrained to the contrary.

If thou know not what is sinne, nor what is vertue: by the feare and loue of God thou shalt know both.

Thynke vpon the reward of Sinne, and feare to offend. Consider how full of griefe and misery, how short and transitorius is this present life, and the vaine pleasures thereof, how on euery side thing enemies compass the, and that death lyeth in waite against thee, and euery where catcheth thee sodainly and vnawares. Plato.

Feare the great vengeance of God, as much as thou mayst: consider his might and puissance: and that shall keepe thee from Sinne, and when thou thinkest of his mercie, remember also his righteousness. Pythago.

Feare not threatening, neither be overcome with sweete words and faire promises: for with these twaine, the godly (of the wicked) are sharpe assailed in this world.

By the feare of God we attaine help of the holy Socrates Ghost, which shall open to vs the gates of saluation, whereunto our soules shall enter, with them that haue deserved euerlasting life.

He that feareth God as he ought, shall neuer fall into the pathes that lead men into euill. Hermes.

The feare of God is the beginning of wisdom: And the want of Gods feare is the very ground & foundation of all foolishnesse, unfulnesse, and abomination. Socrates.

When the feare of God is once gone from a man, there remaineth then nothing else but lightnesse

Of Feare.

nethe of life, extreame rashnesse, forgetfulnesse of God, and running headlong into all kinde of sinne and mischief.

A man that feareth God, serueth God, prayeth faithfully vnto God and distributeth liberally to the poore.

Propercius

He that rightly feareth God, and esteemeth well the excellency of his maiestic from his heart, cannot forget such precepts as he receiued of god, but will alwayes thincke vpon the obseruaunce of them.

The feare of God doth not onely withdraw the hand and other parts of the body from committing euill, but also it helpeth to the cleansing of the minde, and withdraweth the consent thereof to euill.

Boetius.

Nothing is sweeter then the feare of God.

If thou wilt not feare God, vengeance shall hang ouer thy house to destroy both thee and it.

Wicked men wanting the feare of God are hunted of euill to their ouerthrow and destruction.

Esculpius.

If thou feare God, and hast in thee an vnfaigned loue to the truth of God, be constant therein and swarue not: neither feare þ aduersitie of this world, or torment of thy flesh, but set rather before thine eyes the iustice of God, the eternall fire and perpetuall destruction of the soule and body, where into they must needs leape at length, which are afraid of the heare frosts of aduersity, that eyther man or the diuell can stir vp to stop and hinder thee from going forwards in thy iourney, to take possession of euery lasting felicitie,

Dread God, and keepe thy selfe from bayngloze.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Witho
Nor y
Feare f
Feare f
Which

He that loveth God best, dreads him most.

Enforce thy selfe to know God, and to feare him. Pithago.

They that worship God for feare, least any evill should chaunce vnto them, are like them which hate tyrants, and reuerence them because they should not hurt them. Plutarch.

The seruant feareth his master with hatred: but the sonne feareth his father with loue. Ambrose.

Continuall feare sufficeth not a man to be happy.

Feare hindreth gladnesse.

Neither strength nor bignesse are of any helpe to a fearefull body.

There is no strength of Empire so great which with suppressing by teare, can be of long continuance. Tullius.

He ought to feare many, whom many do feare. Arlistipp.
Whom many men feare, they doe hate, and every man whom he hateth, he desireth to perishe. Ennius.

They that desire to be feared, needes must they dread them of whom they be feared. Tullius.

There is nothing so sure which standeth not in danger of his inferiour.

He that is not instructed with charity, is hated as he is garded with terrour, since armour with armour is stirred. Plini iuni-
or in pane-
girico.

The summe of all.

Without the feare of God no man can be iust.

Nor yet rightly rule his corrupt nature.

Feare strongly mortifieth all filthy lust:

Feare findeth entrance into a life most pure.

Which feare vpon loue dependeth all sure:

Of Death.

Orelſe feare without loue, encreaſeth hatred :
And whom men doe feare, they wiſh were perished :

Of death not to be feared. Cap. vi.

Hermes.
Aristotle.

DEath is the diſſolution of thy body.
Death is none other thing but the parting of
the ſoule from the bodie.

Mar. Aur.

What thing is death but a trap doze, wherein the
tent is cloſed, in the which is ſolde all the miſeries
of this life.

Baſill.

Death doth looke for thee euery houre.
As ſoone as thou art bozne to poſſeſſe the earth,
incontinent death iſſueth out of his ſepulchre to find
thy ſelfe.

As thou knoweſt not when or where death will
meete thee : ſo thou muſt remember, that alwayes
in euery place he ſeeketh for thee.

It becommeth a man ſo to uſe himſelfe, that hee
looke for death euery houre : and to be alwayes in a
readineſſe for the comming of death.

Auguſtin.

There is nothing that more calleth a man backe
from ſinne, then the remembrance of death.

Black ougly death, maſketh all ſubiect to the rigor
of his law.

Death deadly woundeth without dread or daſe-
aunce.

Experience plainly teacheth, and all ages ap-
proueth, that gods plagues threateneth, ſickneſſe cal-
leth, olde age warneth, death ſodainly taketh, & the
earth finally becommeth.

The life of man is like water powred out of a
bucket, which the earth quickly ſucketh vp and ap-
peareth

peareth not againe.

Death is a thing that cannot be eschewed wherefore it ought the lesse to be feared. Pithagoras.

Death is common to all persons, though to some one way, and to some another. Socrates.

An euill death putteth great doubt of a good life: and a good death excuseth the euill life. Mar. Aurelius.

It were better for a man to dye & loose this life to attaine so much wealth, then to escape, and so liue in so much miserie.

A worshipfull death is better then a miserable life. Socrates.

Death is not to be feared of them that be good.

The carnall and wicked worldly men, who haue their felicitie in this life, and are ouerwhelmed with the vanities of this world, then immoderately feare death: and they tremble and shrink in their bodies, when they heare of death: whose wicked hearts and mindes are so giuen ouer, to embrace and hold fast the sickle pleasures of this life, and they doe briefly forget, or rather appeare plainly doubtfull of the everlasting world to come.

Though the bodily death, by diuers meanes and for diuers causes, be vnto men very tedious and bitter: yet the death thereof, for the testimony of Gods truth is vnto the godly most easie, most comfortable, sweete & delectable: because hee seeth through the eye of faith, the present performance of Gods heavenly promises.

Death is life to him that looketh to haue life after. Aristotle.

Death of the euill, is the sweetie of good.

Life iudgeth vnderneath of death.

Prayse no man before death, for death is the Iocates.

Of Death.

discouerer of all his workes.

Seneca. Death is the finisher of all tribulation & sorrow.

Mar. Aur. By that same way that life goeth, death cometh.

Mar. Aur. If we liue to dye, then we dye to liue.

Boetius. Death despiseth al riches and gloze, and rouleth both rich and poore folke together.

Diogenes. Death riddeth the body out of paines.

Aristotle. As the beginning of our creation commeth of God: so it is meete that after death our soule return to him againe.

Plato. To men occupied about diuine things life seemeth a thing of no reputation.

The most profitable thing for the world is the death of couetous and euill people.

Solon. Death is the rest of all couetous people.

Horace. Like as age followeth youth: euen so death followeth age.

Mar. Aur. Short is our life, and shortly death commaundeth vs to close our eyes, and to follow the course of death.

Plutach. After winter the spring time followeth, but after age youth neuer commeth againe.

The ende of sickness is death, and the ende of darknesse is light.

Mar. Aur. When the life passeth there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor payne of the flesh.

Plato. He which feareth to haue paines after Death, ought in his life tyme to auoyde the perill which is his owne wickednesse.

A rash and wicked eye that delighteth to beholde banishment, may well be called the window of Death.

for it is, the deadly minister of the hearers concupiscence, and forrunner of filthie factes, thefts, robberies, extortions, and such like.

None need to feare death, save those which have committed so much iniquitie, as after death, deserueth dampnation. Socrates.

It is a happy mans lot to die beefore hee. Deserveth death.

Hee is in a miserable state that wisheth to die,

Thou must needes die, but not so oft as thou wouldest.

For unrighteousnesse and other mischievous Plato.
deedes, the soule after death is sore punished.

Death is sweet to them that live in sorrow.

Take not thought to live long, but to live well. Plato.

Dispile bodily death, and it shall bee life to the soule : follow truth and thou shalt be saved. Hermes.

Misfortune maketh men to dispile death, & ought therefore of all men to bee embraced, as the best remedie against the feare of death.

It appertaineth to men to bee valiant, rather to dispile death, then to hate life.

Death and sleepe bee cousins germane.

This is to bee alwaies noted, that when thou goest out of thine house, thou art not certaine to returne into thine house againe & in going into thine house thou art not sure thence to go out againe: like wife when thou goest to thy bed, thou art not sure to rise from thence againe. Qui. Cus.
Seneca.

Live and hope as if thou shouldest die tomorrow. Plinius.

One day deemeth another, but the last day grieves with judgement of all that is passed. Homer.

Death ought rather to be desired then dispiled

Of Death,

For it chaungeth vs from this world of vncleane
 nesse and thame to the pure world of worship: from
 this transitorie lyfe to lyfe euerlasting: from the
 world of folly and vanities, to the worlde of wise-
 dome, reason, and truth: and from this world of
 trauaile and paine, to the world of rest and conso-
 lation.

Mar. Aur.

O how happye were it for the vnhappie man (if
 forgetfullnesse deceiue him not) to remember the
 state of this lyfe, how short it is, how full of misery,
 vanitie and woe: an appoynted exile, & hath nothing
 in it permanent. It is a continuall conflict, strife, &
 warre, a walking wildeernes, and a vale of wret-
 chednesse, wherein wee are continually compassed
 with most terrible, fierce, and fearefull enemies, to
 the deadly wounding, slaying, & overthrowing both
 body and soule into hell. O (these mischiefes con-
 sidered) why should man then haue such desire to
 dwell in this wretched world, and to liue in such a
 loathsome and labellous life: to carry in such wret-
 chednesse, and to remaine in such a perillous state:
 were not death much rather to be desired: were not
 the houre of death much better then the continuance
 of such a life: for to the good, death is the most
 happye messenger and quick dispatcher of all such
 displeasures, the ende of all trouble and sorrow, the
 bed of all rest, the doore of good desires, the gate of
 gladnesse, the poort of Paradise, the haue of hea-
 uen, the enterance of felicity, & manumission from
 all misery, and the beginning of all blessednesse.
 Therefore the day of deathes happye visitation is
 not to be lamented, or feared, but rather to be
 highly celebrated with ioyfull mirth, & merriment.
 For our workes begin, that we should either at the
 hearing

hearing of presence of death, haue feare in vs and trembling, that such a friend should not be welcome vnto vs, that the foulenesse of his faire face should feare vs from his good conditions: that the bitterness & hardnesse of his rough huske should hinder vs from the sweete tast of such a comfortable kirknell: yea, far off bee it, that in the fulnesse of deaths discommodities, should hinder vs, or plucke vs backe from the ioyful embracing of so many and innumerable commodities which hee daily bringeth, for the most quiet state of the godly, & not to heare, see, and feele this: wo be to those deafe eares, blind eyes, and hard hartes: whereby men wickedly feare and fly from that, which (with most ioyfull desire) they should wish and embrace. Consider therefore thy selfe, feare to offend the presence of God, and feare not the day and houre of death, but abide with patience thine appointed turre, and thanck thy maker for thy change.

We saile with great tranasle through the great & Mar. Aur. dangerous perils of this short lyfe, and sodainely at one houre wee are commaunded to take land and discharge vs of our flesh, & to take the earth in the Sepulchar.

In these our daies of miserie, wee read many things, wee heare, wee see, wee desire, wee dooe attaine, wee possesse, suffer, and doe rest much, and sodainely we are called by death: And of all these thinges wee shall beare nothing away, because all they and we are nothing.

All the traualles of the world are weightie, but Mar. Aur. the traualles of death are weightiest.

All bee perillous, but that is most perillous.

All bee great, but that is the greatest.

Of Death,

All things at the last haue an ende by death, saue onely death, whose ende is unknowne.

Then (if we be good) sith we shall change this wearie life and companie of men, for the sweetnesse and top of God, and the doubts of fortune, for this sure life and the great and continuall feare, for perpetuall peace: And this euill and naughtie corrupt life, for good renoune and glozie: we ought to thinke verily this should be none euill but a change most blessed and happy.

Oh what blessednesse is it, to haue death due for our sin, diuerted into a demonstration and restitution of Gods truth.

Polion.

When our last houre is come necessitie carrieth vs hence, though we be not willing: but if wee bee willing, then haue wee with God, both thanks and everlasting reward.

Doubtlesse, so onely shall the soule of man must happily at the last by death depart from the bodie, as shee hath a forerhand, though true knowledge, diligently recorded and practised death: and haue also long time before (by despising of things temporal, and by contemplation and loue of things spiritual) vsed her selfe to bee as it were in a manner absent, or a part from the bodie.

The summe of all.

Death is the dissoluer of each mortall bodie,
Driueth all againe to their first matter dust,
Which while wee liue, should put vs in memorie
From whence wee came, & hence to what wee must,
Fearefull to the euill, but ioyfull to the iust.
Who after this life, through death transitorie,

For

For deathlesse lyfe ioyned with ioy dooe trust,
Whose lyfe by death is led to greater glorie.

Of Libertie. Cap.vij.

The best thing in this present life is liberty, by Diogene
bertie be it neuer so poore, is to be preferred be
fore al delights & pleasure where liberty is not
hee is to be counted free and at libertie, which is Cicero.
void of all lust and concupiscence.

Libertie is a power given vnto man, whereby he
may liue, as hee himselfe shall thinke good. And he
liueth properly as hime lusteth to himselfe, which
followeth in conuersation, those onely things which
are good and honest, who inioyeth freely his office,
who hath a foresight how to liue well, who obeyeth
not our law for feare of punishment, but for truths
sake and equitie: and with whome there is nothing
more effectuous, then the good successe of his owne
aduise and iudgement.

So pleasant a thing to man is the state of libera-
tie, that life is to be aduentured for the happie recou-
uerie thereof.

To a man that is once brought vp with freedom
and libertie, there is nothing vnto him more gries-
uous & miserable, then to be restrained of the same.

Death truly is to bee preferred, before seruile
slauerie and bondage.

That is most truly called seruitude, when a man Diogene
without moderation or stay of his appetite, doth Seruitude
follow ouermuch his owne lust and pleasure: which what it is
to overcome, is more commendable & praise worthy,
then the winning of many, both rich & great prizes.

Of Libertie.

Cicero. Hee is subiect to seruile state and bondage which cannot refraine from his owne affections.

Plato. Hee that is a good man and a wise, loseth not his libertie at any time: no, not so long as breath in him endureth.

Augustin. Of our selues wee haue no libertie, ne abilitie to doe the will of God, but are subiect to sinne, and shut vp vnder sinne.

Aristotle. In very much libertie it is hard to be moderated or to put a bridle to wanton affections,

Macrobius. He that hath libertie to do more than is necessary, will oftentimes do more than is tending to honesty.

Seneca. Too much libertie turneth into bondage.

Phalces. Hope is bondage, but mistrust a libertie.

Boetius. The couetous person, the ambitious, the lecherous, with such other, giuen to vice, cannot bee free and at libertie.

A tyrant neuer tasteth of true friendship, nor of perfect libertie.

Alex. Seu. Slaves and bondmen, haue onely this libertie, to vse a proud countenance, because they be shamelesse: and noble men bee alwaies known by their gentlenesse.

Seneca. They be out of libertie that dooe not labour in their owne businesse, that sleepe at an other mans wincke, and set their feete where another man treadeth.

Aur. Where there is corruption of customes, ther liberties should be broken.

Boetius. Crueltie of ouermuch licence happeneth great persecution.

Alex. Seu. All things desire libertie, and mankinde most specially.

Cicero. It is better for a man to keep his owne libertie

tie, then to take libertie from another man.

Will constrained, seeketh euer opportunity to slip
of the choller.

Nothing is in the perfect state of joy, if liber-
tie be away.

The summe of all.

Although honour, health, riches, and dignitie,
Bee daintie pleasures that nature doth imbrace,
Yet libertie as writers doe testifie,
It is the best thing that men can purchase :
The poore mans libertie doth plainly deface.
The rich in prison, or bonds laue to riches,
VVhose liues are wasted in most wretched distres.

Of Goodnesse. Cap. viij.

That thing is to bee called good, which includ-
eth in it selfe a dignitie that sauioueth of God. Plato.
e heauen : so that those things are onely wor-
thie the name of goodnesse, which hath a perpetuall
and steadfastnesse of godly substance
As God himselfe is all goodnesse, so loveth hee all
things that are good : which is righteousness and
vertue : and hateth the contrarie, vice and wicked-
nesse.

Those persons verily may bee called good, which
doe so behaue themselves, and in such wise doe liue, Tullius.
that their faith, fortie, equalitie and liberalitie, be
sufficientlie prouen : ne that there is in them any co-
uetousnesse, wilfulnesse, or foule harpnesse, & that in
the be great stabilitie or constancie: the suppose I (as
they may be taken) to be called good men which doe
follow

Of goodnesse.

follow (as much as men may) nature the chiefe captaine or guide of mans life.

Mar. Aur. It is not onely sufficient for a person to be good, but it is necessarie that hee put from him, all occasions that are reputed to be euill.

Plato. It is good right, that they which be good men, and doe the semblable, obtaine honour, which they be worthie to haue. Also to them which be good, already aduanced to honour, they giue such courage, that they indeauour them selues with all theyr power to increase that opinion of goodnesse, where by they were brought to the aduancement, which needs must be to the honour and benefite of those, by whom they were so promoted.

Mar. Aur. Many yeeres of a mans life are not to be reckoned, but rather the good and godly workes that he hath done.

Augustin. They be a curious kinde of men that will seeke to know another mans life and beehaviour, and bee slow to seeke the amendment of their owne liues.

Hermes. He may be called good, that other men fare the better for his goodnesse.

Iuan va. He is to be counted a good man among them that are good, whome neuer man saw to dooe any euill workes, nor heard him speake any euill words, nor doe any thing but it was to the comfort of the needy, and profitable to the common wealth.

Socrates. Thou canst not be perfectly good, if thou hatest thine enemy: what shalt thou then be if thou hatest thy friend.

Let him that is a good man, bee a louer of all good men because they be good: and for the goodnesse that is in them, let him haue pleasure in their famis

familiaritie and company, for God shall thereby be praised, and he himselfe well commended, ioyfully comforted and blisfully rewarded.

There is no greater delectation and comfort to Plato, him that is good, then to be seene in the company of good men.

Like as a man passing through the citie & seeking Plato. where hee may finde a good Carpenter, or a good Smith, harkeneth where the most hewing is, or beating with hammers, and there goeth in, supposing to finde that he looketh for: Semblably if thou wilt haue a good man, goe and looke him out where thou hearest & sickenesse sharply raigeth, or where iniustice gouerneth, will ruleth, or great power oppresseth there shalt thou suerly finde him that thine hart desireth.

Aduersitie is sent of God vnto good men, not vn- Plato. iustly, nor cruelly, but for a good consideration & lovingly: as the doing of a good father, which with an incomperable charitie desiring the aduancement of his sonne to perpetuall honor and dignitie, by such manner of exercise most aptly tryeth his vertue.

Who doubteth, but that they are to bee counted Boetius. good men, which in aduersitie be patient, and dealeth bp rightely both in word and deed to all men.

The greatest goodnesse of all goodnesse is, when Mar. Aur. tyrants are put vnder by vertues acquired, or to finde remedy against accustomed vices, with good inclinations.

If thou intend to doe any good, tarry not till to Pichago. morrow, for thou knowest not what may chaunce thee this night.

The goods of the soule, are the principall goods.

Of goodnesse.

Pithago. Nothing is to be counted good, that may be taken away.

Aristotle. Friendship is the chiefest good thing in a Cite or countrie.

Socrates. Good men reioyce, that not onely they, but all others to be cleere of such mischietes, as be put vpon them.

Aristotle. Men ought to doe well to good people, & to chastise the wicked by rigour.

In good things behold the mercies of God: and apply them aptly to thy selfe. And in all euill things and plagues behold his iudgements, wher through learne and feare to offend him.

Mar. Aur. Do not what thou woldst, but what thou sholdst. There is nothing so well done of them that bee good, but forthwith it shall bee constrained of them that be euill.

Anachar. The tongue is both good and euill to a man.

Pithago. The harts of good people are the castles of their secrets.

Socrates. He that doth good, is better then the good which he doth: and he that doth euill, is worse then the euill that he doth.

Legmon. A good thing the further and the moze largely appertly it is known, the further the vertue there: of spreadeth and rooteth it selfe in mans harts and remembrance.

If thou doe good to the euill, it shall happen to thee, as it doth to them that feede an other mans dog: which barketh as well at their feeder as at an other stranger.

Mar. Aur. If good men be diligent to seeke others that bee good, no lesse ought they to hide them from them that be euill: for a godly man with one finger, hath

hath power ouer all them that be vertuous, but for to withstand one euil person, he hath need of hands feete, and friends.

A good rich man seldome may be found.

He that is mightie is not by and by good, but he which is good, immediately is mightie.

It is the part of a good honest man, to forget Plutarch, dishonest things, which to remember, is a poynnt of euill.

It is better for man to amend himselfe, by following the good example of his predecessours, then to make his successours waxe worse, by following his vnhristie vicious living.

The greatest fault in a man that is good, is to Cicero: approue the euil rather then the good: and the most great euill in an euill man, is to condemne the good for the euill.

The euill man is alwaies desired for his wickednesse to be dead: but the good meriteth alwaie to haue his death bewayled. Mar. Aur.

The goodnesse that commeth of an ignorant man, is like the hearbs that groweth vpon a dunghill. Hermes.

That man seemeth good, that is meek & gentle of condition, soft in words, and restfull in the person, and gracious in his conversation. Mar. Aur.

Vertuous and welbeloued persons, loue honestie and shamefastnesse at all times and in all places. Diogenes.

There is nothing so good nor so welbeloued, but the course of time causeth vs to learne it, to dispraise and abhorre it, and finally to be weary of it.

Good men be called to ioy, and the euill men be drawen to paine.

The summe of all,

All

Of Praise.

All goodnesse is giuen vs from God aboue,
The author of vertue, grace, & good gouernance,
Whose loue and liuely light should euer mooue,
Mankinde his good life, his glory to aduance,
The goodnesse of God, as of long continuance.
And those that be wise men and learned will say,
Nothing is good that may be taken away.

Of Praise, and dispraise. cap. ix.

Plato.

Apply thy selfe so now in vertue, that in time to
come thou mayest therefore be praised.

Diogenes.

It is merre wickednesse, to seeke praise by coun-
terfayted vertue.

Challenge not to thy selfe the praise of other
mens inuentions.

In all thy doings, seeke chiefly the praise of
God.

Chrysost.

When God is blessed, and when thanks & pray-
ses be giuen vnto him of men, then the more plen-
tiful blessing is wont to be giuen of him euen for
their sakes by whom he is so blessed. For hee that
blesseth God, maketh him debtor of a greater bles-
sing.

Mar. Aur.

Hee is greatly to be praised, that leaueth an vn-
corrupt life, that loueth and feareth GOD, that is
friendly to his friend, sauourable to his enemy, tem-
perate in his words, and restful in his person.

Praise nothing that is not commendable, nor dis-
praise ought that is praise worthe.

Praise honest and good things.

Praise not the unworthe because of his many
riches.

Praise a man for that which may neither be gi-
uen

uen him, or taken from him, which is not his fayre house, nor his goodly garments, nor his great household, but his vertue, wit, and perfect reason.

Prayse little, but dispraise lesse.

He that to his noble linage addeth vertue & good conditions, is highly to bee praised.

The good works of old & auncient persons, are Anacharsis.
to be praised, rather then their white haire. For his.
honour and praise ought to be giuen for the good life, and not for the white head.

If thou wilt prayse any man because he is a Gentleman, praise his parents also. If thou praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sickness will make him weake. If thou praise him for his swiftnesse of body, remember that age will take it away. If for his beautie, it will soone also vanishe away. But if thou wilt prayse him for his manners, wisdom and learning, that as much as appertaineth to a man, praise then him, for it is his owne, which neither commeth by heritage, neither altereth with fortune, nor is changed by age, but is alwaies one with him.

Doe not such things thy selfe, as thou wouldest Pythagoras.
dispraise in another.

He that praiseth himselfe, and dispraiseth other, Portegeus.
is not worthy praise.

In the multitude of men there are few to be Mar. Aurelius.
praised and many to be dispraised.

Nothing dispraiseth a man so much as his owne praising, specially when hee boasteth of his owne good deeds.

To be praised of euill men is as euill, as to bee praised for euill doing.

Of Praise.

Cato.

If a man praise thee, remember to be thine owne iudge.

Tullius.

We must beware we open not our eares to such as praiseth vs falsely, and not to suffer our selues to be flattered.

Ouid.

None be in so much daunger of flatterers as the Prince, noble men, and such as be in authoritie.

The cluster of flatterers walke in the court.

If it were as painefull a thing for men to praise honest things, as it is to doe them, then should they be as little praised, as they be followed.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

Seneca.

It is a point of flattery, to praise a man to his face.

Diogenes.

Unmeasurable laud & praise is to be improved.

All things that are good, haue euer the preheminence in praise and comparison.

It is sufficient to praise and exalt a child, seeing his honest towardnesse, disposition or aptitude well proued in him such things as be taught him.

Pride is cause of hatred, and slouth of dispraise.

Aristotle.

As they which giue unwillingly, seeme to haue but little themselves, euē so they which praise other folks slenderly, seeme to desire to be praised themselves.

Plutarch.

Like as the famished for lacke of other meat, are faine sometime to eat their owne flesh: so many that are vaine glorious are forced to praise themselves because no man will else.

Hermes.

As the shadow followeth the body, so praise followeth vertue. And as the shadow goeth sometimes before, and sometimes behind, so doth praise also to vertue. But the later that it cometh, the greater it is, and the more of valure.

Praise

Example no man before death, for death is the visco: Isocrates,
 preror of all his works, Life judgeth indirectly of
 death.

The summe of all.

So vertuously endeuour thy selfe to liue,
 That men euen worthely, thy life may commend:
 Counterfaite not vertue for men will it repruue,
 And praise thee for thy profit, if rightly thou intend,
 Both prayse & dispraise in our liuing doth depend.
 And as after the body there followeth a shadow,
 Euen so after vertues, praise doth also follow.

The ende of the fift booke.

THE SIXT

Booke.

Of the vij. cardinal vertues, following in
 their order, against the vij. capital vi-
 ces, commonly called the vij.
 deadly finnes.

OF Humilitie and Gentlenesse. Cap. i.

Humilitie for her excellencie should be the
 sister of true nobilitie.

God hath most respect vnto them that
 with humblenesse of heart, cast themselves
 before the presence of his maiestie.

Like as lowlenesse of hart, maketh a man high: Propertius
 in louour with God: euen so meekenesse of words
 bring him to liue into the hearts of men.

Of humilitie;

The vertue of humilitie, encourageth to attaine truly the law of God: and maketh apt and meet vessels, to receiue the spirit of God.

Pontanus Nature giueth vnto age estimation and authoritie: but meekenesse of heart is the gloze both of youth and age: and giueth vnto them both dignitie and honour.

Seneca. That man is worthely counted happy, which is higher that fortune hath aduanced him in substaunce and dignitie: so much the more lowly he auailleth his courage.

Gregory. He that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doth as he that openly beareth fine powder, in a rough and boisterous winde.

Alex. Seu. Gentlenesse and affabilitie are worthy vertues, that causeth men to bee heartely and deere beeloued.

Nothing surely more entirely and fastly together the hearts of subiects to their prince or sovereigns then merite, affabilitie, and gentlenesse.

Cicero. Among many vertues belonging vnto Princes, none is so proper vnto them, as so honourable and princely, as timely to help suppliants, to comfort the afflicted, to encourage them, and to deliuer men from daunger in their distresse.

Nothing breedeth so great deformitie in a prince as to toyne vnto his high estate and authoritie, the noysome bitternesse of his hard and cruel temperment nature.

They do seeme indeed well to instruct a prince in this, which giueth this aduise: that is to say: the higher he be in substaunce, the more gentle and lowly wee should be to him.

selues, for nothing is more seemely or commendable to a Prince or a nobleman, then the vertue, gentlenesse, meekenesse and humilitie.

Crueltie and gentlenesse bee two contraries: the one is of all men hated, and the other beloued: for crueltie is an enemy, mercilesse vnto the milde nature of man. Men are not in any thing more lyke vnto God, then in gentlenesse and humilitie, which most plainly consisteth, in doing good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to all men as thou wouldest be done by,

Dorshyp gentlenesse and hate crueltie.

Seneca.

If thou wilt correct any man, doe it rather with gentlenesse then with violent extremitie. Use measure in all things.

Thinke not thy selfe to bee that which thou art not: nor desire to seem greater then thou art indeed. Be gentle and louing to euery bodie, flatter none, bee familiar with few, be indifferent and equal towards euery man, be slow to wrath, and swift to mercie and pittie.

Aristotle.

Justice is the thing, that taketh away the name of gentlenesse.

The gentle and lowly person, cannot be hated. Alex. Se.

The gentleman gently intreated, is content to do all thinges, but the wilde natured man familiarly beset grudgeth at all thinges.

Giue place to thy betters, and to thy elders. Bee not high minded. Please euery body. Bee seruiceable to euery body. Doe not that to another, which thou thy selfe hatest. Get by perswasion and not by violence. Hate violence. Bee gentle in thy behauiour.

P. 14.

our,

Of Loue,

our and familiar in communication.

It belongeth to gentlenesse to salute gladly them that we meete: & to fauour them to talke with them gently and friendly.

It seemeth to be bountie and great bountie nesse, a man to be bountiefull.

It is due to render deferred thanks.

Pompeius.

Humanitie & gentlenesse will rather of a friend hope the best, then to thinke the worst.

Propertius

If thou desire that thy friends loue may continue, be courteous and gentle towards him, both in speech and also in manners: forbear him in his anger, reprove him gently in his errors, and comfort him in his aduersitie.

Like as pride slayeth loue, prouoketh bitterness, kindeleth malice, confoundeth iustice, & subuerteth weales publike, even so gentlenesse, affabilitie or humblenesse, doe stir by education, augment beneuolence, intend charitie, support good equitie, and preserve most surely countries and cities.

The samme of all.

Humblenesse & affabilitie are two worthy vertues, That most happily purchaseth friendship & fauour. Ye ancient Princes & rulers that these vertues dole, Causest subiects to obey the, & give the due honor, Hate crueltie, be lowly and of gentle behauiour. For as pride slayeth loue, & ingendreth al wickednes, So lowly liuely flourisheth by the maners of humblenes.

Of Loue and Charitie. Two mentall

vertues. Cap. ii.

Constant loue is a principall vertue.

Without loue no vertue may be perfect.

Hermes.
Plato.

Hee that lacketh loue ought not to be regarded. Seneca,
It is not possible to dooe any thing well without
loue.

True loue is that which is not idle, but worketh Proper-
to serue him whom he loueth. tius.

Loue all men, and be in subiection to all lawes, Socrates,
but aboue all thinges loue and obey God.

The greatest argument of godly loue, is to loue
that which god willeth: and not to loue that, which
God loueth not.

The true louer of God (which is properly the
charitable person) is vnder no rule, but he is Lord
aboue all lawes, all inuentions, all precepts, and
all commandements, that God hath giuen to man.

For charitie hath no bond.

He exeth in mine opinion, that preferreth feare Alex. Scu.
before loue: without the which (witnesse Socrates) Socrates.
nothing eyther with god or with man, may long in-
dure or abide.

We are bound to loue, maintaine and preserue, Tullius.
the common attonement and fellowship of all man-
kinde.

The nature of fauour and grace is farthest off of
all things from selfe loue: seeking nothing lesse the
her owne commoditie, but rather respect the com-
moditie of others.

None of vs loueth god, that enforceth to will e- Pacuina,
ny thing contrary to gods will. He perfectly loueth
not god that doth any thing without God. He per-
fectly loueth not God, that shrinketh any thing be-
sides God. The perfect loue of God, cannot stand
with any care or study for this lyfe. The per-
fect loue of God, abideth not the coupling with any
other loue. The perfect loue of god, knoweth none
3. 111. affects

Of Loue,

affection to kindred: it knoweth no difference betwene poore and rich, it knoweth not what meaneth mine and thine, it cannot deuide a foe from a friend: for he that truly and perfectly loueth God, must loue god alone, nothing besides God nor with God, but loue all indifferently in God and for God.

There are two kindes of loue, the one natural and the other heavenly.

The good louer loueth his soule better then his body.

The carnall louer loueth his body, & not his soule.

Pithago.

A man of feeble courage annoyeth himselfe lightly with that which he loueth.

Homer.

To be louing to him that hurteth vs is the most acceptable thing in the sight of god that a man may doe: Then shalt be beloued of God, if thou follow him in this point: In desiring to do good to all men, and to hurt no bodie.

Mar. Aur.

There is true loue where be two bodies separte, and yet one hart together.

Loue is payed with loue.

Pithago.

Good substaunce increaseth, where concord reigneth: By discord, great things are scattered, and come to naught.

Of loue mixed with mokerie, followeth the truth of nothing.

There bee three wayes noted of louing one another, of the which number one way is payed, and is briefly displayed; and one neither payed nor requited. First a man may loue his neighbour for gods sake, as every good vertuous man loueth every man: Secondly, a man may loue his neighbour for his owne sake, because he is his loue,

his

his brother or kinsman. Thirdly, he may loue for
vaine glory, as if he looked of his neighbour to be
worshipped, or aduanced to honour. Fourthly, a
man may loue for couetousnesse, as when he che-
risheth and flattereth a rich man for his goods, as
when he maketh much of them that haue done him
pleasures, or may doe. Fifthly and last, he may loue
for his sensuall lust and appetite, as when he loneth
for fare delicately, or else when his minde foolishly
runneth and doreth vpon women. The first way
to loue his neighbour for the loue that he beareth
to God, is onely worthy to be praised. The second
way, naturally deserueth neither praise nor dispraise.
The third, the fourth, and the fift, to loue for glori-
ty, aduantage, or pleasure, all three bee bitterly
naught.

Thinnesse of maners maketh loue needfast & perfect. *Seneca*
Of all things y newest is best, some of loue & friends-
ship: which the elder y it waxeth, is euer the better.

Too much selfe loue is cause of all euill.

Repentaunce to the end of filthy loue.

Lewd loue is the businesse of toyterers.

Loue cannot be mingled with feare.

There is nothing so darke, but that loue enlieth.

Loue leaueth no danger vninterrupted.

It is not possible for a seruant to be diligent that
loueth not his maister.

He that hath a whole and cleere heart, without *Mar. A*
enforcing, bitterly louing words: and he that hath
an euill heart, alwayes ouercometh other with
words of mallice.

That person that is entirely beloued, causeth e-
uer great griefe at his death.

The loue of a foole is more noisome then pleasant. *Socra*

Of Loue,

Ar. Aur. As one bird loueth another, and one beast another, and one wise man another: so one foole loueth another.

Loue peace, maintaine concord, be mercifull to the penitent, despise not thine vnderlings.

ristippus I haunt not to much thy friends houses, for that ingendereth no great loue: nor be not long from thence, for that ingendereth hate, but vse a meane in all things.

A lone betweene neighbours suffereth to be mittisgate with water: but it is requisite that the loue of his Prince and the people be perfect and pure.

ristotle. It is better for a man to loue good fellowship then money.

There is no perfect loue, where is no equalitie betweene louers.

Ar. Aur. As one in poyning bloud, in the spring time and flowring youth, is a popple, that footeth with spears vnto euery barme: it is an herbe that by and by entereth the vntresses, a swounding that continually mortifieth all the members, & a pestilence that slayeth the heart, and finally it maketh an ende of all vertues.

ato. As Iute in euery place findesh somewhat to cleane to, so loue is verye selde without a subiect.

Ar. Aur. The great boie outward, is a signe of litle loue inward: and the great inward loue keepeth silence outward.

Ar. Aur. The olde lecherous louer is a lecke with a white head, and a greene talle.

Ar. Aur. Like as the fire wasteth the firebrand, so doth foolishnesse wast loue betwene friends.

Better are the stripes of him that saythfully loneth: then the peccitfull kisses of him that harshly.

Ar. Aur. This

This is a iust ordinance of God, that hee that Mar. An
louely shall haue an end, and it that is beloued shall
take an end: and the time that we are in shall al-
so ende: then it is reason that the loue wherewith
we doe loue, shall end likewise.

Charitie is a good & gracious effect of the soule, Hermes.
whereby mans hart hath no fancie to esteeme, da: What ch
lie or ponder any thing in this wide world, beside ritie is,
or before the care and studie to know god.

God as he himselfe is all charitie and loue, and
the onely beginning of all goodnesse: so there flow-
eth freely from him, as from the onely fountaine
of his grace, into the hart of man (the instrument of
all grace) all good motions to worke well, and that
dutifull, freely, louingly, and of good will, by the
power & freedome of his spirit, without respecting
of merit thereby or iustification: but tenderly
(with all ioyfulness) tendering and seeking the
onely glory of him, by whom through graces he is so
freely and merrily iustified, made righteous and
saue.

Charitie is the child of faith.

Good woorkes maketh not a man iustified or
righteous: but a man being once iustified doth good
woorkes.

No desert of men can haue place before the grace
of God.

Charitie is not like one vertue; but is such a
thing; that by many degrees of diuers vertues, it
must be gotten, as final conclusion of all labour and
struggle in vertue.

Charitie is Love, but it is not true, that all
Love is Charitie.

Charitie maketh men to forsake sinne and
place

Chilsoft
August

hace vertue.

Charitie is the whole perfection of a good man. Charitie maketh a man absolute and perfect in all vertues.

The filthie effects of hyberie, hindereth greatly the worke of Charitie.

Is couetousnesse, byberie, and extorcion are neuer contented, but needie; so charitable liberalitie is euermore blessed with plentie.

By our charitie with God, wee learne what is our dutie towards man.

The two wings wherewith a man flyeth vnto God, be these: If thou forgive him which hath offended thee, and doe it helps him that hath neede of thee.

How can Charitie to man stand: when Charitie to God (which is obedience to his will) is out of the way.

Five things beere following are to bee specially noted, that in what maner in euery one of them doos raigne, there abideth not in him any sparke of gods Charitie. First looke vpon the vnmmercifull and cruell man, that beeing borne of pittle cannot forgive, but still hopeth in his appetite to bee avenged. Secondly, looke vpon the enuious stomache, how hee without rest fretteth in seeking the sight of his hurt, whom he so cruelly spighteth. Thirdly, looke vpon the insatiable glutton (without godly regard) how hee wastly pauereth his belly chere. Fourthly, looke vpon the filthy lecher, how busie he is to compass his vngracious thoughts. Fifthly, looke vpon the inueterate contentious man; how without reason and good order, hee continuellie scrapeth and beateth his braine to gather gannes. Finally,

Finally, looke vpon the ambitious and haute hearted fellow, how busily he bestirreth him to get promotion and worship. These kinde of men through their vaine & corrupt fantasles (not possessed with the grace and charitie of God) be no lesse greedy to satisfie these their vnsattable desires, then the hungrye and thirstie bodies (through natural necessitie) seeke to be refreshed.

Whosoever feelth in his hart any poynt or tittle of hatred, or enule, for any manner of cause, against any man, that person may be well assured that he is not in charitie with God.

Charitie is a word much vsed with every man & woman, but not so well perceiued, as it is commonly spoken.

Like as fire is an instrument, without which fewe works can be finished, so without charitie nothing may be done well and honestly.

Like as God, and the children of God are alwayes knowne to be all one in charitie, mercie, pitie, patience, long suffering, wishing welfare, health and life to euerie man: so the diuell and the children of the diuell, are knowen to be all one, by their enule, spite, and malignitie; by their crueltie, tyrannie, impatience, swift reuengement, oppression, impoverishing, and spoiling, murderers of heath, and very murderers.

The summe of all

In this life, of loue there are two kinde,

That draweth men to ioy and payne,

On filthie loue some set their mindes,

And godly loue some men retainc,

Of Patience.

The wicked doe count such loue but vaine,
But Gods heavenly loue and charitie,
Purchaseth euerlasting felicitie.

Of Patience, a mentall vertue. cap. iij.

Patience is a noble vertue, appertaining as wel to inward gouernance, as to exteriour gouernance, and is the vanquisher of iniuries, the sure defence against all effects and passions of the soule, receyving alwaies glad semblance in aduersitie and dolor.

How to The meane to obtaine patience, is by two things
tain principally: a direct and vpight conscience, & true
ience. and constant opinion in the estimation of goodnesse
which seldome commeth onely of nature, except it
be wonderfull excellent, but by the diligent studie of
very Philosophie (not that which is sophisticate,
and consisteth in sophismes) nature is thereto pre-
pared and holpen.

erates. Patience & good beleefe in God, maketh a man
victorious.

He is perfectly patient, which in his fury can sub-
due his owne affections.

abrosc. Better is he that contemneth iniurie, then hee
that sorroweth. For he that contemneth it, as hee
nothing felt it, passeth not of it: but hee that is
sorrowfull, is therewith tormented as though hee
felt it.

cteus. Sustaine, abstaine. Sustaine and beare aduersi-
tie: and abstaine from all euill and filthie pleasures
and pastimes.

r, Aur. It is often times seeme that it cannot faile in a
man that can suffer and take patience, to haue ver-
tue

tue and force.

He is too; this to be counted courageous, strong, and stout, which doth not onely with patience suffer iniuries, rebukes, and displeasures done vnto him, but also doth good against those euill.

One of the vertues that a wise man ought to haue (wherein he shall be knowne as wise) is, that he can suffer wel: for a man that can suffer wel, was neuer but wise and well mannered.

He that is patient and sober shall neuer repent him.

Be patient in tribulation, and giue no man cause *Hermes.* to speake euill of thee.

Let not thy hart faile thee, although fortune turneth her face a while from thee: but patiently beare the time, for merry euentides do oftentimes follow carefull mornings.

Receive patiently words of correction, though *Hermes.* they seeme grieuous.

In suffering afflictions, patience is made strong.

Patience & perseuerance are two proper notes: whereby Gods children are truly known from the hypocrites, counterfaites, and dissemblers.

By patience we are rendered vnto God, & praised amongst men.

Humilitie, patience, and faire speech, are the pacifiers of wrath and anger.

The traualles that come of necessitie, ought with *Mar. Aur.* good courage to be abidden.

Be constant and patient in aduersitie and in prosperitie, and lowly.

It were better no patience to suffer, nor law to *Mar. Aur.* permit, that a thing, the sage person with great maturitie & deliberation hath written, to be despised

Of diligence.

praised by a simple person.

The best way to be auenged, is to condemne iniurie and rebuke, and to liue with such honestie and good behauiour that the doer shall at the last bee thereof ashamed, or at the least leese the fruit of his malice, that is to say, shall not reioyce & haue gloze of thy hinderaince and damage.

Euē as yron except it be often scoured will soone corrupt and waxe rustie : so except the sinfull heart of mā and his flesh be often scoured with the whetstone of aduersitie, they will soone corrupt and ouergrow with the rust of all fleshnesse and sin.

The summe of all.

Patience is a vertue both noble and necessary,
Appertaining to the inward & exteriour gouernāce
Patience is a vanquisher of approued iniury,
A sure rock of defence against all disturbance.
This vertue therefore to obtain, giue diligēt attendāce
By two things þ shalt learn it, to thy cōfort in distress
An vpright cōscience & cōstat esteeming of goodnes

Of diligence, agilitie, or quicknesse.

Cap. iiii.

Seneca.
Aristotle.

Diligence quickly dispatcheth all things.
He that diligently attendeth to his businesse can
neuer repent him, but bringeth all his works to
a perfect and good conclusion.

Diligence & carefulnesse are þ heies of certaintie.
Diligent p̄surance is great helpe.

Hermes.
Cicero,

There is nothing so fearefull as a wicked and
cumbered man, but by diligence it may be forelet
and

and luckely brought to passe. Neither is there any
evil but that it must readely fall vpon those, which
bee indiligent, carelesse, and sluggish.

The God which is immortall, both (as it were) Cicero
sell all things vnto vs for our labour and trouble.

They which will come to happy state, must dili-
gently labour in this world.

A thousand cutis doe afflict daily that man which Salust.
hath to himselfe, an ydle and an vnprossable car-
tasse.

There was neuer any man that obtained vnto
renowne by his carelesse sluggishnesse.

Diligent labour preuayleth mightely: yea, it as Virgill
ouercometh all things.

Those studies which seeme laborious in yowth-
full yeeres, are made right pleasant restes vnto old
age.

By the deceiptfull popson of sloth, vertue being
ouercome, it yeeldeth to the breath of confusion, and
falleth in a sodaine to bitter decay.

Once know that there is nothing so easie but it Terence
will seeme hard, if it bee not with cheerefulnes taken
in hand.

Nothing vnto man is so hard, but by diligence
it may easly bee found out.

If by diligence thou shalt bring any noble thing Virgill.
to passe: thy labour shall soone be ouerpast and gone,
but thy glory shall yet remaine: and if at pleasure
thou accomplish any vile act, the remembraunce
doubtlesse of the villaine shall still remains even
when thy pleasure is far past and gone.

The working eye and well occupied hand, attaineth
of right vnto many great things.

There is nothing so good to make a horse fat, Diogene

Of Diligence.

as the eye of his master. neither is there ought better to make land fertile, than the steps of the owner, that is to say the maistres diligence.

Demosth. By daunger, dread, and doubtfullnesse, diligence is greatly hindered.

Alex. Scu. It oftentimes happeneth that they which bee slacke and indiligent in doing their duties at the beginning, after that they haue beene admonished thereof either by their friends, or by the goodnesse of their owne proper wittes, they haue beene industrious and very diligent. Contrariwise, other which at the first haue beene quicke with a meruallous dexteritie and promptnesse, they haue afterwards by little and little relented, yea, and hauing gathered together (as diuers haue) good estimation and aboundance of substance, haue withdrawn themselves from painefull affaires, and at the last, be to no man, but onely to themselves profitable.

Pittachus Nothing shall cause a man more diligent to doe his dutie, than to thinke what hee would require of him that is inferiour to him.

Musonius Hee that is diligent shall enioy the profit of his labour and diligence.

The summe of all.

Diligence is a quicknesse and liuelinesse of minde,
Whereby all things are finished most aptly,
Diligence doth alwaies this commoditie finde
It neuer repenteth but endeth most gladly.
Carefull diligence is the key of certaintie,
And as with diligence men doe their businesse,
What reward shall follow the end will expresse.

Of Liberalitie. Cap. v.

Liberalitie is as well a measure in giuing as in Aristotles taking of money or goods.

Liberalitie is not in the multitude or quantitie of that which is giuen, but in the habit or fashion of the giuer.

It is liberalitie to giue according to a mans habit.

That is not to bee approved liberalitie, wherein Tullius is any mixture of auarice or rapine, for it is not properly liberalitie to exact vniuersally, or by violence or craft to take goods from particular persons and distribute them in a multitude: or to take from many vniuersally, and enrich therewith one person or a few: for the true precept concerning benefices or rewards is, to take good heed that hee contend not against equitie, ne that he vphold no intury.

There bee two fountaines which doe approve Valerius liberalitie: that is a sure iudgement and an honest Max. fauour.

Hee onely is libera!! which distributeth according Aristotle to his substance, and where it is expedient.

Liberalitie taketh the name of the substance of the person from whom it proceedeth. For it respecteth not in the qualitie or quantitie of things that bee giuen, but in the naturall disposition of the giuer.

Wonderfully is the loue of the multitude, altogether Tullius, stirred with the same, and opinion of liberalitie, bountifullnesse, iustice, and faithfullnesse, and of all these vertues which appertain to the milles of manners, and gentlenesse.

It should seme that as man being the most pre Theophr.

Of Diligence.

tionous & godly creature of all others vpon the whole earth, and so in large manner wonderfully endued with diuine grace, from the high God aboue should in such wise most earnestly regard his estate & creation, that not onely (as a Lord over them) to haue and enjoy the pleasures of them (for his sufficient and needfull purpose) but also most louingly with all diligence, to see to the reliefe and comfort of those that by creation are like vnto himselfe.

Aristotle.

Liberalitie in a noble man, is specially to be commended, although it somewhat exceede the termes of measure. And if it bee well and duely employed, it acquirith perpetuall honour to the giuer. and much fruit and singular commoditie thereby increaseth. For where honest and vertuous men be advanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to increase therein with all their force and endraucour. Wherefore next to the helping and relieuing of a communalitie, the great part of liberalitie is to be employed on men of vertue & good qualitie: wherein is to be required a good election and iudgement, that for hope of reward or fauour (vnder the cloake of vertue) bee not hid the most mortall payson of flatterie. Liberalitie which is vpon flatterers employed, is not onely perished, but also spilled and deuoured.

Seneca.

Hee is liberall that delighteth more in good renowme than in money.

Socrates.

A liberall man cannot bee enuious.

Hee that is liberall cannot lye amisse.

Giue liberally for the profit.

Is liberality maketh friends of enemies: so pith
maketh enemies of friends.

They that be liberall, doe with-hold or hide nothing from them whom they loue: whereby loue increaseth and friendship also is made perpetuall and stable.

He that is liberall neglecteth not his goods, nor giueth it to all men: but bleth it so, as he may continually help other: and giueth when, and where, and on whom it ought best to be employed Hermes.

Liberalitie and beneficence bee of such assistance, that the one may neuer from the other bee sepeate, for the employment of money is not liberalitie, if it bee not for a good ende or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberalitie cometh out of the coffe. Tullius.

Liberalitie causeth men to bee greatly admired. Alex. Sc.

A liberall heart is cause of beneuolence, although sometime perchance power lacketh, Tullius.

That same liberalitie that standeth in transe and diligence, is both most honest, & also spreadeth farther, and is able to profit moe.

It is the greatest part of Godlinesse, to know ledge the liberalitie of Gods goodnesse, towards vs: & to giue onely prayes vnto him from whence all things are pceded to our purposes. Pacuius.

The summe of all,

Liberalitie is a certaine measure That springeth of fauour, friendship, and amitie, In giuing or receiuing, lands or treasure, After a mans substance or abilitie, For chiefly in comforting the poore needy,

Of Temperance.

For that is liberalitie in very deede,
To helpe the poore miserable in time of neede,

Of Temperance and Moderation.

Chapter. yi.

Photion.

Temperance is a noble vertue, and chiefly appertainer to the honourable state of mankind, whereby the Princely gouernour, Reason, (which raineth as a king in vs) is knowne to beare sway in man: whereby is happily tempered all his doings, and thereby differeth from the effect of beasts. Temperance is enemy to lust, and lust is a wayting servant vnto bodily pleasure.

Boetius.

Temperance calleth a man backe from all grosse affects, and carnall appetites, and letteth him not exceede neither in foolish reioycing, nor in vngodly sorrowing.

Cicero.

Temperance is the pacifier of all tumults.

Isocrates.

Grosse affectiōs and lusts, are either bitterly to be refused, or else with moderation to be bled.

Plutarch.

Hee is to be called a temperate & moderate person, which not onely hath power ouer his wanton and corrupt effects, but so endeauoureth also himselfe, that in his Countrey hee is chargeable to no man, to no man cruell or greuous, neither to any man dangerous.

For he is tempered with the light of the heavenly grace, hee is of nature faueller and gentle: hee is easie to men that will come and speake with him: whose house is unlocked, not shut, but open to all men, where every man (as it were in tempests and stormes) may respaire for their releuement & succour.

Pou

Youth vntemperate and full of carnall affections, Anaxag.
quickly turneth the body into age, to bee full of infirmities, foule and feeble.

When the vnbzideled carkas or fraile flesh of man Cicero.
is not well tempered or discretely ruled, but ouermuch cherished, set at libertie, and pampered, then is the soule the lesse regarded or looked vpon, but abideth in most deformed state and miserable. And the more delicately the body is handled, the more stubberly it wasteth against the minde, and doth cast it off, euen as a horse too well cherished, beth oft to cast his rider. The heauie burthen of the body soe oppzesseth the minde.

He cannot commend temperance, which thinketh that the chiefe good thing consisteth in pleasure, for temperance is thereto enemy.

As temperance doth mitigate all grosse appetites, and causeth them to bee obedient to reason, & doth preserue the iugement of the minde. So temperance is thereto an enemy, for it greatly troublith and inflameth much the minde. Cicero

If thou wouldest consider the excellencie of mans nature, and the dignitie thereof, thou shouldest well perceiue, how foule and dishonest a thing it is, to bee resolued into Lethery, immoderate eating and drinking, and to liue loosely and wantonly: and contrarily, how honest, faire and commendable a thing it is, to liue continently, temperately, sably, and soberly. Tullius

Hee is worthy to bee called a temperate and moderate person, which firmly gouerneth and bzidelith (through reason) the vice of sensualitie, and all other grosse affections of the minde. Thucidi

Of Chastitie

The summe of all.

Of all noble vertues that God giueth to man,
And (wherby as reasonable) is knowne from beasts,
Temperance is of force, apprehend it who can,
To bridle grosse effects, which the wise detests,
It preserveth excesse, at banquets, and at feasts,
It offereth also to a contented minde,
To take with thanckfulnesse, such as it doth finde.

Of Chastitie. Cap. vii.

Propertius **C**hastitie, puritie of life, continencie, or refusing
the corrupt pleasures of the flesh, and of this
world, are precious in the sight of God: & posses-
seth one of those that keep their bodies cleane & un-
defiled: and such as in life refraine from all euill.

Chastitie is the beautie of mans soule.

Chastitie and puritie of life, consisteth either in
sincere virginie, or in faithfull matrimonie,

Chrysost. **The first degree of Chastitie is pure virginie:**
Homil. the second, faithfull matrimonie.

de inue-
nitione cru. **Abstinence and continencie, are louely vertues**
and of great force against these two capital vices,
(that is to say) avarice and lecherie: which vices
beeing refrained by a noble man, that liueth at li-
bertie & without conuolment: procureth vnto him
(besides the fauour of God) immortall glory. And
that citie or realme, whereof the gouernours with
these vices bee little or nothing acquainted, doe a-
bide long in prosperitie. For as Valerius Maxi-
mus saith: where so ever this feruent pestilence
of mankinde hath entred, iniurie raineth, reproch,

of infamie is spread, & deuoureth the name of Probittie.

That thou maist auoide filthy loue, & dissolute, Thesilius.
commune and libidinous life, (with other like kinde of all filthinesse) embrace that loue which god alloweth, and keepe chastitie & puritie of life: which consisteth in sincere virginite, or els in the faithfull state of matrimonie,

A chaste heart (which is onely seene and appro- Apulcius.
ued of God) is most precious & blessed in his sight, and therefore deserueth of all men, so farre forth to bee well iudged and commended, as the wordes bittered from the mouth, the manner of outward gesture, the vsage in eating and drinking, and the order of apparel, seemeth to bee honest, modest, temperate and secrete.

A wise man when he is once stirred vp to the vnnatural desire of wanton and vncleane things: he will by and by charge himselfe with the loathsome state of filthinesse, and will (lie to his power) euen from the very secret and inward consent of them, and much rather from the committed fact.

It must needes bee a point of great continencie Musonius
and integritie (if it be possible for any man) not to bee caught with the enticements of beine beautie, comelinesse of body, outward and gay glorie, nor with the vaine pleasures of the world, but to bee restrained by the respect of iustice, equitie, cleannesse and charitie, pen, and with the bridle of the feare of God, not to consent to corrupt concupiscence, which both in that sort deceiues them (specially all carnall men) and blindeth right iudgement in them.

Some men there bee whom deuely lust ticheleth Socrates
not

and Chastitie.

not at all, such men ought not by and by to ascribe that vnto vertue which is an indifferent thing, for not to lacke bodely lust but to overcome bodely lust is the office of vertue.

Neither suffer thine hands to worke, nor thy tongue to speake, nor thine eares to heare, that which is filthy and euill.

Socrates.

Beware of the baites of wanton women, which are laide out to each man, for they are great hindrance to him that desireth wisdoms.

Flye from filthinesse of life.

At thy table, let all things bee pure, chaste, and holy, euen as hee is holy, whose giftes thou shalt there haue in hand.

Cassiodorus.

There be fixe things that preserueth Chastitie, sobernesse in dyet, occupation, sharpenesse of thynner apparell, byddelling the senses, that is to say, the five wits. Also self communication, and that with honestie, and eschewing opportunitie of the person, the place and the time.

Augustin.

Where necessitie is toynd, or layd vnto chastitie, there authoritie is giuen to lechery, for neither is shee chaste, which by feare is compelled, neither is she honest, which with neede is obtained.

Barnard.

Chastitie without charitie is a Lampe without Oyle: take the Oyle away, and the Lampe giueth no light, take away charitie then chastitie pleaseth not at all.

Montanus

That man whose minde is wholly dedicated to the vse of vertue and puritie of life, and despiseth the vanities of this short life, most certainly preuaileth and obtaineth saluation in the end.

The summe of all.

Because

Because flesh is fraile and procureth filthinesse,
 and worketh with woe the soules deformitie,
 It behoueth in time to eschew such wickednesse,
 And ioyfully to imbrace the vse of chastitie,
 Handle not, heare not, nor speake that is filthy,
 Darest from the heart women light and wanton,
 For many by their baites are caught to destruction.

THE SEAVENTH

Booke.

An admonition to auoide all kinde
 of vices. Cap.i.



The causes of all inconueniences,
 and hurts that may happen to
 man, are his owne vices: which
 bringeth him into the hatred both
 of God and man, yea and of him-
 selfe also at the length. Wherefore
 the philosophers, about all things
 haue ever abhorred them, and by all meanes in-
 nouereth to quench and destroy them, both in them-
 selues and in all other. And although there be sun-
 drie sorts of vices, some naturall, some vnnaturall,
 and some against nature: I thinke it not needefull
 to distinguish in them, but because they bee all euill,
 therefore to endeavour to make them all abhorred.
 Wherefore I haue in this booke, gathered the say-
 ings of the Philosophers concerning the vilenesse
 and corruption of the most part of them: shewing
 what detriment & hurt cometh through them, which

Of Vice

I wish that all men would diligently note, least not being warned by other mens harmes they doe (thorough their owne) teach others to beware.

Of Vice, Sinne, and wickednesse.

Like as vertue is a garment most comely and precious: wherby the soule is garnished, to the gloxie of the most high God, so vice and wickednesse, is most filthy, abhominable and vncomely: which corrupteth and destroyeth the soule contrary to the will of God.

lar. Aur. Cursed is the man, that knoweth not to bee a man; but maketh himselfe lesse then a man by his vice.

anaxag. The life of that man is wicked, that many bees wayleth: and in whose death euery body reioyseth.

ortegus In thete is nothing vpon the earth better then good creatures: so there is nothing worse then vicious and wicked men.

ristotle. They that be daily inclined and bitterly disposed to vice and wickednesse, shall not any time encrease in riches, nor profit in any science.

All such as for the multitude of their sinnes and wickednesse are hopelesse, and such as haue committed chefts and slaughters, with such other like wickednesse: the iudice of God, and their owne deserts batten vnto everlasting death, from the which they shall neuer be deliuered.

If thou hast wickedly sinned, repent thee speedily, and carry not ill to morrow.

Woe be to that full and wicked man that hath not power to tourne from the filthy workes of body and vaine pleasures, that hindereth him from the

the blissefull state, and keepeth back his soule from the presence of God.

It is meere wickednesse to chaunge or alter good lawes, to awake strife, and raise nopses, to abate noblenesse, to exalt the unworthie: to banish innocents, and honour theennes: to loue flatterers and dispraise them that bee vertuous: to embrace delights, and tread vertue vnder foote: to weepe for them that be euill, and laugh to scorne them that bee good, and finally they are all wicked, that take lightnesse for their mother, and vertue for their stepmother. Mar. Aur.

It is very wickednesse to seeke praise by counterfained vertue.

Sinne, and seeke wickednesse, where thou knowest God is not. Hermas.

An euill man is neither his owne friend, nor yet any other mans.

It is a great corruption vnto the people, to haue a vicious and corrupt ruler. Aristotle

Beware of sin as the serpent of the soule, which spyleth vs of all our ornature and seemely apparell in Gods sight.

Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eare to heare that which is euill or wicked.

If thou intend not to doe good, yet at the least refraine from doing euill.

Fly and eschew thine owne vices, and be not curious to search out other mens. Plato.

Thinke all things may bee suffered, saue filthy-nesse and vice.

As wee are set in diuers pleasures by our vices, so wee fall homely into diuers miseries and are not
ted Mar. Aur.

Of Vice;

ted to our great infamie.

Diogenes. Nothing is euill but that which is coupled with vice and wickednesse.

Hee that is rooted in Sinne, will not be corrected.

Plutarch. The euill which vicious persons doe in the company of a Prince, is reputed his.

Termes. Use not familiaritie with any vicious person.

Without comparison hee is worse that fauoureth euill, then hee that committeth the euill, for the one proceedeth of weakenesse, and the other of malice.

Rulers and men of authoritie Sinne exceedingly, that giueth other license to Sinne.

It is hard for a man hauing license to Sinne, to keepe himselfe therefro.

machar. Sinne plucketh the soule from God, whose Image thy soule should beare.

Plato. Though Sinne and wickednesse, kingdomes are altered and changed.

Seneca. Though Sinne Princes are remooued from their royall state and dignitie.

What sin Sinne is an act; straying from the order of the end, which it ought to bee directed vnto: contrary to the rule either of nature, either of reason, either of the euerlasting law.

Ambrose. Sinne is the breach of Gods law, and disobedience of heauenly commandements.

Augustin. Sinne is either that which is spoken, committed, either coueted, contrary to the euerlasting law.

Of Sinne there bee (as from an euill tree) many braunches, as the loue of our selues, the loue of pleasure, louing of whoredome, drunkennesse, gluttonie, loue of glory, loue of honour, of ambition, and other such kinde of vices. And vpon all this wicked rabble, and such like, craftie concupiscence, waiteth as a

concupiscence.

seruant at inches, in applying each of them the ob-
iects of their kinde. And if it bee not obeyed there
must also needes bee suffered the rule and gouer-
nauce of Sinne. For experience often teacheth that
in this respect the mallice of concupiscence is great,
and therefore to be spoken.

There bee three things that cause vs to Sinne: The occa-
sion of sin
the one is, folishly flattering our selues, and to think
that God seeth not our sins: another is to perswade
with our selues, that God careth not for our sinnes:
the third is because we waigh not Gods iustice, but
respect him to be onely mercifull, we will of purpose
be the more Anfull.

He that is in the seruitude of Sinne, the strength, The serui-
thereof and the power of Satan is such, that no ver-
tue or strength of man, no nor the strength of any sinne.
celestiall spirits, can doe any good, or help to make
him free: for it is onely the power of the heauenly
and most mightie spirit of God, to purge freely the
harts of men, and to set them free from the bondage
of Sinne and Satan.

The wickednesse of mans life, maketh the spirit
of god dul in the hart of man, that is, not to worke in
him according to his holy and diuine nature.

If a man would rightly vnderstand the high ma- A good
iestie & puissant state of the great and terrible God: meane to
should hee not thinke that when he hideth himselfe forsake sin
in darkenesse, and doing the deedes of darknesse,
that he should be neuertheless manifest vnto him in
all his doings, who is able of power to perceiue
the secrets of the hart.

Where Sinne by authoritie is duely punished,
there the countrie and people are most happy and
blessed.

Of Vice.

Cities are well gouerned, when the wicked be punished.

The feeble are defended from the mightie, and the true from the vnttrue, by the vertue of Iustice; who also rooteth out the wicked from among the good.

Hee is a vicious person, that intendeth onely to his owne profit.

Xenoph.

If thou intendest any thing whereof may grow any goodnesse, deuise to proceede with all diligence. But if by thy workes may chaunce that which is euill, then bee as swift to conquere thy will.

Plato.

Thou canst not alwaies keepe vnspied thy sinne and wickednesse, although for a season it be secret & hid, for Truth the true daughter of GOD and of Time, hath swozne to detect all sinne, vice and crime.

Mar. Aur.

They that bee euill, bee alwaies double euill, because they beare armour defensiu, to defend their owne euils, and armes offensiu, to assaile the good manners of other.

They liue very euill that begin alwaies to liue, forasmuch as their many beginnings doe make their owne euills still vnperfect.

Hermes.

It is better to suffer death, then by compulsion to doe that which is euill.

There is but one way to goodnesse, but the wayes to euill are innumerable.

To bee much inquisitiue about others offences, is a signe of an euill disposition.

Mar. Aur

The greatest euill of a Leuit, is when a person forgetteth that hee is a man, putting reason vnder foote, drawing his hand against vertue, and letteth vice rule the bydle.

What

What doth it profit thee to haue an expert tongue, a quick memory, and cleare vnderstanding, great science, profound eloquence, or a swete stile, if with these graces thou hast a wicked will.

Rulers by vsing viciousnesse destroy not onely Socrates themselves, but all others besides, that are vnder their gouernance.

There is no good gouernour that commaundeth Plato. ether to aloyde vices, and will not leaue them himselfe.

Vertues cannot be seene in a man, except he first Hermes put a way his vices.

As some popsons are so contrary by nature that Seneca. the one cureth the other, so is it likewise of vertues and vices.

Hee which giueth riches or gloze to a wicked Plutarch. man, giueth wine to him that hath a fever.

If they bee miserable which haue cruell masters, although they may goe from them: how much Aristotle. are they more miserable that serue their vices as their maisters, from whom they cannot flye.

There followeth wickednesse a thousand euils, but specially that most wretched torment and vexation, of an vnquiet conscience.

Sinne accuseth to eternall death.

An hundred tongues and mouthes as many,

Although I had with eloquence high:

And though my voyce all yron were,

In strength yet could I not declare,

The vice of men, nor yet can tell,

What paines therefore they suffer in hell,

As the hearts of the wicked, are altogether hardened and impenitent: so they heape by displeasure

Of Vice.

unto themselves against the day of wrath, and the terrible appearing of the iust iudgement of God.

The match to kindle against vs, the fierce fire of Gods wrath, is our sinnes.

Cato. The fault committed is of our selues, but God is blamelesse.

Hee is a foole that committeth sinne: hee is wise that repenteth him of his sin: but hee is to be counted most wise that flyeth from the face of sinne.

Arnobius Every sinne is conceived first in the heart, and afterward finished in the word or fact.

The heart of man is defiled and uncleane: and all the sinnes committed by men, proceedeth from thence, as from a fountaine of all euill and mischief.

Plato. As in euery Pomegranet there is some graine rotten: so there is no man but hath some euill condition.

Socrates. As a man appeareth more in a mist then in cleere weather, so appeareth his vice more when hee is angry, then when hee is at quiet.

Hermes. As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

Plato. Like as the Flye which feedeth vpon corrupt things, despiseth the sweete and pure hearbs, so wickednesse doth follow the wicked, despraying all goodnesse.

Socrates. Like as one branch of a tree being set on fire, kindleth all the rest: so one vicious fellow, destroyeth an whole companie.

Hermes. As men for their bodely health doe abstaine from euill meates. So ought they to abstaine from sinne for the saluation of their soules.

The summe of all.

As the soule which by vertue is chiefly garnished,
Doth shew and set forth Gods eternall glory,
So the soule that with vice is replenished,
Forgetteth God and sinneth most wickedly,
Embrace then vertue, for vice is most filchie,
And vertue at no time in man can shine cleere,
While vice and wickednesse in him shall appeare.

Of Ignorance and Errour. Cap. iij.

Ignorance is a madnesse of the soule: which Plato.
while it laboureth to attaine the truth, is con-
founded in the knowledge of it selfe.

Great is the hurt that hath chaunced by igno-
rance.

They which bee ignoraunt and of euill disposi- Plato
tion bee unhappie: for where ignorance and
sinne is, there infelicite and miserie most plainelie
appeareth.

To be ignorant of Gods true seruice, is not to be
commended: but to be rather viterly blamed and
punished by the hand of God.

As the light of godly knowledge, increaseth ver-
tie, and worketh a godly life: so the darkenesse of
ignorance blindeth vertue, and increaseth a wicked
life.

There is nothing worse then to lue beastly and Plato,
of banish order: and the greatest and most e-
uent cause and token thereof is, the sinne of igno-
rance, which is an bitter enemy, and contrary to
the vertue of knowledge.

Of Ignorance.

Plato.

The ignorance of knowledge that is in brute beasts, maketh plainly the difference between men and them: for so much differeth man from the dull and brutish beast, as he sheweth himselfe by knowledge to bee cleerely vnspotted of ignorance.

Aristip-
pus

What ig-
norance is
Plato.

Hee is properly to be termed brutish, that is but of grosse and dull sense, and lacketh the capacitie of knowledge: and finally brutishnesse is very ignorance.

As ignorance maketh a man beastlike, and keepeth him low, and in the state of beggery and misery: so knowledge putteth away beastlinesse, it raiseth a man vp, & setteth him in the state of dignitie.

The vertue of Gods truth is an instruction of them that be ignorant: for the minde of man is not so bright by the light of nature that it can by thowne sharpnesse know the things that bee of God, and necessary to bee knowne for the saluation of man: wherefore it behoueth him to haue a more godly light, whereby he may haue the true light, and thereby be truly taught: that is to say, by the light of the spirit of God, in the vnderstanding of the word of God.

An ignorant man may bee knowne by three points: hee cannot rule himselfe, because hee lacketh reason: hee cannot tell his lusts, because hee lacketh wite, neither canne hee doe what hee would, because hee is in bondage to his woman.

Socrates.

There is none so ignorant, as hee that trusteth most to his owne wite: none so vncertaine as he that most trusteth fortune: nor any so much out of quiet as he that is combred with an vnquiet and illing wife.

The boldnesse of the ignorant, ingendereth all evils.

Through lacke of wit, springeth much harme : by meanes of ignorance much good is left undone.

The ignorant in their banckers vse minstralle to cheere them, but the learned with their boyces, delight one another.

He that is ignorant in the truth, and led about with opinions, must needs erre.

It is a great shame for an old man to bee ignorant.

It is a shame to be ignorant in that, which every Socrates. man ought to know.

He is an ignorant foole, that is gouerned by wo- mans counsaile.

He that doubteth and meruaileth, seemeth to bee ignorant.

It is better to be ignorant in vile things, then Pithago. to know them.

He that knoweth not how much hee seeketh, Socrates. doth not know when to finde that which hee lacketh.

That which is well done is done withoutly : but that which is euill done is done ignorantly.

Ignorance in a State is a stroke of pestilence, Mar. Aur. it slayeth diuers, and infecteth all persons, and busi- nesseth the realme, chaleteth sway friends, & giues eith heare to enemies of straunge nations, that were before in dread : and finally damageth his person, and staundereth every one.

Plenitude ingendereth ignorance, and ignorance Plato ingendereth errour.

Of small errors not let at the beginning, spring- eth great and mightie mischietes.

Of Ignorance.

Augustin. The beginning of error is, to thinke those things to please god, which please our selues: and those things to displease God, whereat our selues be displeased.

Those things bee very delectable and pleasant vnto vs: which doe either like our eyes, with their outward curiostie, glistering and gaynelle, eyther our eares with some speciall pleasantnesse: & therefore we doe also thinke that they doe in like manner please the diuine senses of the most holy & heauenly God.

Mar. Cell. It is an olde saying, that the multitude of them which doe erre, and their agreement in that error, cannot neuer make the error allowable.

Cyprian. Custom without truth is but an olde error. He is as well out of the way, which doth commit an error, seduced by the iudgement or inticement of another body, as he that is seduced of himselfe.

It is most right that they which doe refuse the gift of the knowledge of God, should be againe refused, and haue it taken saue from them: and be overwhelmed to the very mass, with the curse of ignorance and errors.

An error is not overcome with violence and truth.

Error at the ende is knowne to bee euill, and truth thereby is much the better knowne.

He that erreth before he know the truth, ought the sooner to be forgiven.

Mar. Aur. The onely vnderstanding which is dashed in errors, and depraued in matters, cannot bee healed by medicines, nor rebuffed by reason, nor help be aduised.

The summe of all.

Ignorance of the soule is very madnesse;
Which while it laboureth the truth to attaine
Is confounded and wrapped in heautnesse,
Though selfe knowledge, and feeblennesse of braine,
Yea, is also most euident and plaine,
That as ignorance is bred by idlenesse,
Euen so is error by ignorance doublelesse.

Of Foolishnesse. Cap. iiii.

There is no greater enemy to mankinde, then Pithago-
solly.

To bee ouercome with affections, is a plaine
euident token of foolishnesse.

Among the foolish hee is most foole, that know-
eth but little, and sheweth himselfe to know much.

A foole cannot bee knowne among fooles, nor a Mar, Aur.
wise man among sage folk.

It is a foolishnesse to intend much to dreames,
Fond and foolish dreames deceiue them that put
their trust in them.

They be graue and foolish phisitions, which take
any counsaile at the patients dreames.

When God will send dreames and visions, they
chance to wise men in the day time.

It is a lamentable and miserable thing, a wise Hermes
man to bee vnder the rule and gouernance of a
foole.

Miserable is the state in change of the wealthie Legmon
or poore woman, that in steade of a wise man and
godly, shee suffer vpon a foole, to gouern her person,
her goods and familie.

Of Foolishnesse.

It is a foolishly madnesse to thinke that rich men bee happy.

It is better to bee wise and poore, then to bee foolish and a great Lord.

It is a shame to make the disciples of fooles, maisters of Princes.

Portegeus Seeke not the gouernance of a foole, for he can not peryl nor conceiue who doth him good, no more then a horse or any other brute beast, which taketh no heede whether he bee charged & burthened with golde or grauell.

Instruction in a foole increaseth more folly.

It is foolishnesse for a man to boast himselfe of such feates, as other creatures by nature can doe better then hee.

Tullius. It is the propertie of a foole to seeke out other mens faults, and forget his owne.

Mar. Aur. Among wise men the foole is made bright, and among fooles wise men doe shine.

Chilon. A foole that from base povertie is raised vp to riches and worldly prosperitie, is of all men most forgetfull and unfriendly to his friend.

Portegeus The more riches a foole hath the better foole he is.

It is a great folly for a man to vaile much vpon such things, as doe passe his vnderstanding.

Socrates. Be not too light credence to a mans word, nor laugh thou them to scorn: for the one is the propertie of a foole, and the other the condition of a mad man.

Diogenes. A well fauoured and faire person that is a foole, is like a faire house & an euill yealt harbored therein.

Mar. Aur. There is nothing so assured, but the recouerance thereof pught to be feared: if a foole haue the guiding thereof.

Many times of wise young men cometh olde
fooles, and of young fooles customably cometh
wise old men.

It is no generall rule that all persons shall al-
wayes bee young and light, nor that olde persons
should be alwayes wise.

This is most true, that if the young men bee
bozne with folly, the olde man liueth & dyeth with-
out courtesie.

Trust not a foole in his foolishnesse.

Portegeus

They that be prudent, though they be demau-
ded, say little, but foolish folke will speake too much,
without the asking of any question.

The beasts are more profitable to labor & earth,
then & foolish persons be to serue in & comon weith.

Mar. Aur.

Like as raine cannot profit the towe that is so-
wen vpon drye stones: so neither teaching nor study
may profit a foole to learne wisdom.

Seneca

The summe of all.

There is to mankinde no greater enemy
And that more hindereth his estimation,
Then the last some burthen of beastly folly,
Which plainly appeareth in each condition.
Foolles are ouerthrowne with their light affection
And as corne vpon stones is sowne in vaine,
Euen so are good counsaillers to a foolish braine.

Of Wine and Drunkenesse. Cap. v.

The wine bringeth forth three grapes, the first
pleasure, the second of drunkennesse, the third of
grow.

Anachar-
sis.

Is. b.

Like

Of Wine,

Hermes.

Like as with water male is made sweete : even
so a sorrowfull heart is made merry with wine.

Boetius.

Wine inordinately taken, troubleth mans rea-
son, maketh dull understanding, enfeebleth remem-
brance, sendeth it forgetfulness, poureth in errors,
and bringeth forth sluggishness.

A small quantitie of wine is sufficient for a wise
and learned man, yea for any man, for therewith
when hee sleepeth, hee shall not be troubled, nor feele
any payne.

As too much wine weakeneth the sinewes in a
man : so it also hilleth the memorie.

Isocrates.

Wine unmeasurably taken is an enemy to the
soule.

Much wine and wisdom may not agree, for they
be two contraries.

Wine giuen out of time may be annoyance.

By wine beaurie fadeth, and age is defaced,

Wine maketh forgotten, that late was imbraced,

Galene de
sanitate tu
enda, liber
quintus.

Wine and wrath browne both the reason and
senses.

Of too much drinking proceedeth dropsies, where-
with the body and oftentimes the visage is swolne
and defaced : beaustly fury, wherewith the minde
be perished : and of all other most odious, swine
drunkenness, wherewith both the body and soule
is deformed, and the figure of man is as it were
by enchantment transformed into an ugly & loath-
some image.

It is not to bee permitted, that perfect and pure
wine without alay of water, should in any wise
be giuen to children : for as much as it bindeth
the body, and maketh it morose or hotter then is
conuenient.

Also it filleth the head with fume, in them specials
le, which be like, as children of hot and moist tem-
perance.

To take excesse of drinke is euery where abho- Diogenes.
minable.

Excesse bibbing and drincking, pricketh fast for-
wards to lecherie.

To drinke well, is a propertie meet for a sponge, Demosth.
but not for a man,

Drunkennes is an abhominable vice in a teacher.

A drunkard is vnpassable for any kinde of good Plato,
seruice.

Drunkennes bindeth him that delighteth therein.

Wrath maketh a man a beast, but drunkennesse
maketh him worse.

Drunkennesse maketh a man brutish.

Drunkennesse ought to bee eschewed of all men, Plato.
but specially in rulers, watchmen and officers.

Like as men when the wine spurgeth, it breaketh Plutarch,
veils, and that which is in the bottome, cometh
vp to the hie, even so drunkennesse discovereth the
secrets of the heart.

The best meane to keepe a man sober, is to be Anachar-
bold, see, and remember, the filthy beastlinesse of
drunkards.

The summe of all.

The Vine freshly florisheth & yeeldeth his kinde.

Three sundrie grapes, and of contrary condition:

A pleasure, of drunkennes, & of sorrow, thus we find

By dayly experience, through our greeuouse affliction,

Wine inordinarily taken troubleth mans reason (be,

And the filthines of drunkards if thou see & remem-

Shall sufficiently admonish thee, to keepe thee sober.

Of

Of Lying

Of Lying and blasphemie. Cap. vi.

Lying is a sicknesse of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthely defileth and prophaneth the tongue of man: which (of God) is otherwise consecrated, euen to the truth, and the utterance of his praise.

By lying, the truth is broken, God thereby grievously offended, and our owne state also and our neighbours much impaired: who taketh harme when in lying we will serue to gratifie others.

By lying, faith and credit (which we may not lacke) is greatly weakened, and sometimes cleane taken away.

Hee is not to bee credited, which hath once blasphemed his oath: yea, although hee sweare by all the Gods.

It is not good to credit them which will lye for advantage.

It is not the propertie of a good man, to lye for profits sake.

He that accustomably is affea to lying, shutteth out himselfe from the company and presence of God: and most horribly buyeth himselfe to the diuell, peelding himselfe to his bitter bondage and power.

He that lyes (bearing the countenance of an honest man) by his outward countenance of honesty sooner deceiveth, and seduceth, then many other, appearing to the contrary.

The horrible lyes, that flattereth, that corruptly reporteth a knaue to be a man to be happy and blessed.

Then

Solon

Cicero.

Arden

Propertius

There is no difference betweene a great teller of Seneca.
things, and a Lier,

Let him bee of like credit with thee, which is a
lier, and such a one as is full of wordes:

Beware of liers and flatterers, and if thou bee Hermes.
in authoritie punish them.

Fly the companie of a liar: but if thou must
needes keepe companie with him, beware that in
any case thou beleue him not.

There is no goodnesse in a lyer.

Plato.

He that dare make a lie to his father, or seeketh
means to deceiue him, such a one much more da-
reth be bold to doe the like vnto another.

Terence.

Beleue not him which telleth thee a lie by ano-
ther body, for hee will in like manner make a lie of
thee to another man.

Hee ought not to lye that taketh vpon him to in-
struct other.

It is lawfull for a gouernour for the maintenance
of his estate, and saueward of his people to lie, but
not for a subject to lie in any cause.

The reward of a lyer, is, that hee bee not bee:
keued of that hee speaketh.

Solon.

A common lyer, not to bee double in his tale, nee:
deth a good memorie.

Pythago.

A boaster is more to bee despised than a Lier.

A wicked soule is known by that it delighteth in
lies and blasphemie.

Therefore if at any time thou takest vpon thee
to sweare, see that thou swearest not (by the will of
the diuell) falsely and vntreuly, either vainely and
triflingly through the common manner of cursed
custome, whereby the vengeance of God shall fall
infinitely vpon thee, to confound thee heere in this
life

Of Lying

life and after that to bee dampned for euer with the
diuell, & with all his malignant members: But in
swearing, sweare lawfully: for oathes lawfully ta-
ken and in due time, Kings, Princes, Judges, ru-
lers, and all maiestrates themselves refuse not the
same: for common lawes by that meanes are or
ought to bee euermore truely obserued and kept vn-
violate. By lawfull oathes, iustice is with indiffe-
rencie ministred, inuocent persons, Orphanes, wi-
dowes, & poore men are defended from cruell mur-
therers, from oppressours, from the perjured, from
liars, from outfacers, shamelesse persons, & theues
that they suffer by them in iniurie, nor take any harm
at their hands. By lawfull oathes also mutuall
societie, amitie and good order, is continually kept
in all communalities, as in cities, boroughs, towne
and Villages. Againe, by lawfull oathes, the
truth of malfactours is searched out, wrongfull
dealers the more sharpelv punished, and the sus-
tainers of wrong are iustly restozed to their right,
wherefore to sweare lawfull thou shalt bee bolde,
it is no euill thing: for it bringeth therewith to the
reioycing, many godly, good, and necessarrie commo-
dities: whereas the contrary by false swearing,
lying, and custome in blasphemie, heapes of treas-
modities, shall fall daylie vpon thee to confound
thee.

The summe of all.

The soule with lying is often infected,
As with a pestilent and hurtfull maladic,
The soule in that state is knowne to bee wicked.

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whereof shame or reason, is thonly remedie:
 and as great tellers of newes, are seldome credited,
 liars and boasters are alwaies despised.

Of flattery. Cap. vij.

Flattery is a pestilent and noysome vice.

The flatterer diligently applyeth the time.

To flatter, glose, or lie, requireth glorious &
 painted words, where as truth desireth a simple and
 aine bitterance, and no glossing nor sayning at all.

Diogenes.

Encas.

Plato.

of flaunderers and flatterers take heede if yee will,

for neither tame nor wilde beast can bite so ill,

nor of wilde beasts, flaunder is the most bitter,

and of the tame most biteth a flatterer,

for a man much better it is, among rauens

to fall and bee taken, then among flatterers,

for Rauens but of flesh dead bodies doe deprive,

but flatterers deuoure men while they bee a live.

Diogenes.

Theophr.

Like as a Camelion hath all coloures saue white, Hermes.

so hath a flatterer all points saue honestie.

As a looking glasse representeth euery thing that Aristotle.

set against it: euen so doth a flatterer.

Like as the shadow followeth a man continu Plutarch.

whatsoever hee doe: euen so a flatterer what

uer a man doth, applyeth himselfe to the same.

Know thy selfe, so shall no flatterer beguile thee. Socrates.

Within thy selfe, beholde well thy selfe, and so Seneca.

to what thou art, giue no credence to other.

Flatter not, nor bee thou flattered.

Of flattery.

Lucarch.

The familiar companion, which is alwayes like pleasant, and gaperh for thanks, and neuer biteth, is of a wise man to bee suspected.

They that haue good wits may soone perceiue & finde out flatterers, which sometime by himselfe diligently considereth his owne qualities, & naturall appetite: For the company or communication of a person familiar, which is alwayes pleasant and without sharpnesse, inclining to inordinate fauour and affection, is alway to bee misliked.

As the wormes doe breede most gladly in soft wood and sweet, so the most gentle and noble wits inclined to honour, replenished with much honest & courteous manners, doe soonest admit flatterers, and bee by them abused.

Those men are most wortheie to suffer shameful death, that with false adulation doe corrupt, and adulterate the gentle and vertuous nature of a noble man. Hee that puerly instructeth & flattereth, slayeth both his owne soule, and seeketh to destroy the good renoune of his master.

Socrates.

A godly Prince or gouernour, like the father of a Country, by his excellent wisdom and the rule of iustice, will provide that all false flatterers, false accusers, & their arbitours, may be so punished, that they and all other persons of like inclination, may bee afraine to abuse the clemencie & gentle nature of such vertuous and gracious gouernours.

Flattery from friendship is hard to bee discerned: For as much as in euery motion and effect of the monde, they be naturally mingled together.

Lucarch.

The moths and soft wormes see to the cloth: and the canker worme pearceth the bone, and flattering men beguile all the world.

Let no man perswade thee by flattery to doe any
 euill, nor to beleue otherwise of thy selfe, then thou
 art in deede.

Neither flatter nor chide thy selfe before thy friends. Sociates,

Neither flatter, nor flatter, nor lie in the
 ear of other mens matters: let thine owne works
 alwaies before thine eyes, but call out other things
 behinde thy backe.

The summe of all.
 Flattery from friendship is hardly discerned,
 seeing mutually knit, with the effects of the minde,
 false bodies and pickt words are not to be trusted,
 as wise men their subtletie will quickly outfinde,
 Nobles by flattery often may blinde,
 and as wormes in soft wood doe breed most gladly
 so gentle and noble wits are hure by flattery.

THE EIGHT

Booke.

Of vii. capitall vices commonly called
 the vii. deadly sinnes.

Of Pride and Arrogancie, Cap. I.

Pride, Arrogancie, Insuperbicie of minde, or arro- Eleobius.
 gancie, (an euill effect, grounded by the sinne
 in the heart of man) is an eagle and lechrous
 in the sight of God: a vice most terrible, ha-
 ngerous, hateful, hurtful and to her hater in shooe
 both of God and good men.

Of Enuie.

Pride is the onely ground or chiefe cause of all variance, hatred, and mischief.

Polion.

What wicked euill is there committed vpon the earth at any time, either against God or good men: which the proude hart of man attempteth not.

Among the proude men of this world: Emulation, hatred, contention, and variance, is alwaies common.

The Almighty and righteous God: as hee respecteth mightely and fully, the contemptuous, haughty, and proude: so hee detesteth and vterly abhorreth, the whole broode of priuate misers, secret vnderminers, hypocrites, and double dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godlinesse, doe long cloak their mallice) that with the continuance of time, they may accomplish their mischievous purposes.

Tullius.

There must bee vsed amongst men of a lowly and milde behauiour, a decent reuerence one towards another (as becometh good and humble men) not onely vnto those of the higher sort: but also to all the rest of meaner degrees: for otherwise, it should not onely bee a signe, of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to bee altogether not onely lawlesse, but also shamelesse and without honest regard whateuery man doeth thinke of him.

Phosilides

If thou wilt bee beloued both of God and good men, thou shalt not bee proud of the good gifts of God: whether of wisdome, policie, beautie, comelinesse, strength, authoritie, or riches; for it is one thing to be onely wise, politique, puissant, and able, wealthy, and full of all felicitie.

Be not elated nor proudly puffed up against Plotinus;
 thine inferiour or yobies neighbor; well not in pride
 against him: overlooke him not with an haughty, stout
 and chafely countenance; for he hath the spirit of hy-
 miltie, flesh embracing him, bee gentle unto him;
 frame favourably the good countenance toward him;
 speake friendly unto him, and benefit him (by all
 means) if thou mayst happily help him.

Thou shalt not thy state, hure yare, desire to be like Montas;
 and not gorgeous in thine apparell.

And howsoever G D hath made him hard formed
 thee, shew thyselfe with thankfulness of his and his
 manlyty, and desire not thy selfe like a monster;
 a man should be kept in such apparell, that should
 not bee to neate, neither to shew, but such as might
 shew an humble, rude and honest negligence.

Pride should not of young men bee followed; Alex. Se:
 Montas, of old men bee desired, despised, and finally
 of all men suspected and feared.
 No God hath the godly is most sweet, gentle,
 and lowly, even so is the wicked, proud and full of
 wrath, to be feared, and rough, specially appearing
 and felt for ever upon them, in the terrible day of
 death, damnation and vengeance.

The summe of all.

Pride is a vice most mocha and hum fallow;
 and the ground of all wickedness and discord;
 it woundeth with strife the haucie & disdainfull;
 it breaketh the band of love and concord;
 O humble thy selfe then, and feare the Lord;
 be alwayes gentle, to thy friend or brother,
 weare comely apparell, and care for none other.

Of Enuie. Cap. ij.

Pithago.

Eniuie and flander are two brethren: which are
 continually linked together for a mischief.
 Experience hath so taught of enuie, that she
 hath bene the destroyer of many.

Seneca.

What is there that enuie hath not defamed, or
 malice left undesiled: truly no good thing.

Debate, descent, contention, and enuie, are the
 fruits of evil thoughts.

Them that fortune hath raised most highly, against
 them spreadeth the greatest poison of enuie.

Mar. Aur.

It is better to bee fellow with many in love, then
 to bee a king with hatred and enuie.

Titus Li.

Enuie is blinde, and can doe nothing but dispraise
 virtue.

Mar. Aur.

Cursed enuie prepareth poison secretly for them
 that bee in rest among diuers pleasures.

The abundance of welfare and felicitie, hath
 caused cruell enuie to bee in many.

Plato.

Unhappy is the state of malicious and enuious
 people.

Aristotle.

Shame of himselfe, is the end of indignation.

Mar. Aur.

Enuie is so enuious, that to them that of her are
 most denved, and set furthest off, she giueth most cru-
 ell strokes with her teete.

Diogenes.

If any man say, euill of thee and enuie, then
 set not thereby, and thou shalt disloyal him of his
 purpose.

As rust consumeth Iron, so doth enuie the heart
 of the enuious.

Alex. Mar.

Enuious men are tormentours unto them-
 selues.

Be not envious at an evil mans prosperitie, for surely his end shall not be good.

Whereas is no light, there is no shadow, and Plutarch.
whereas is no welath, there is no envie.

Cursed is that wealth that every man envieith.

Hard is the remedie against envie.

Read all that can bee read, and imagine all that Mar. Aur.
can be imagined, demand all that can be demanded,
and thou shalt finde none other remedie against
this cursed envie, but to bannish us from all prosper-
itie and to sit with adverse fortune.

All the world is full of envie.

It is a Rabbe of the world to bee envious in
vertue. Tullius.

Envie groweth up among vertues.

Those are to bee hated which in their acts bee Pacinian
fooles, and in their wordes be Philosophers.

Malice drinketh the more part of his stame be-
nim. The porpions which Serpents continually
doth keepe without any harme, they spee out to
others destruction: But the malicious contrari-
wise hurteth no man so much as themselves.

Like as griefe is the disease of the body, so is
malice a sickness of the soule. Hermes.

Hee is most wicked that is malicious against
friends.

Private hatred is worse then malice. Plato.

As a sparkie of fire, or the fault of a candle slight-
ly left in a house, may set a whole towne on fire.
So private malice and discord commonly occasion
destruction of people.

He is unhappy, that continueth in malice.

He is not perfectly good that hateth his enemy:
because hee then hateth his friend.

101. Diverſitie of opinions cauſeth great ſtrife and hatred.

Aristotle. Diverſitie of opinions is the way of hatred.

When vehemently hate them that have a grudge and contumacious countenance, hate they never ſo high in eſtate or degree.

102. Spacious words diſcovereth the euill of the heart.

103. The way to ſuppreſſe mallice, is not with ſtupidiſſe to ſuppreſſe it with mallice: but with meekneſſe, gentleſſe, long ſuffering and patience.

Mar. Aur. The grudge, hatred, and mallice of them that be euill, ſufficeth the iuſtice and fruigence of them that be good.

Nothing is more wretched then to hate: by the which affect the diuils be moſt miſerable.

That is worſely hateful, whoſoeuer hath a certain peculiar mallice to hurt.

104. Shameleſſe cauſeth repentance, and ſorrowfull cauſeth hope.

Pichago. He is able to conquer his enemy, that is reaſonable in his deſiſe.

105. He is not a man, for that is unmanlike.

When thine enemy doth threaten thee, truſt not his flattering and diſſembliſh face: for ſerpents neuer ſting ſo deadly, as when they bite without any hisſing.

106. He that ſeeketh the fellowſhip of his enemies, ſeeketh his owne deſtruction.

107. Take not thy enemy for thy friend, nor thy friend for thy enemy.

Socrates. The knowledge of a friend is more grievous then the knowledge of an enemy.

Boetius. Better is an open enemy then a friendly foe.

The summe of all.

Enuie and slander are two mischieuous vices,
 And knit still in vnitie, to a wicked end,
 To defame or kill, they are full of deuices,
 They regard none estate be he foe or friend,
 Enuie all impareth, and doth nothing amend,
 Dignitie, wealth, and worldly felicitie,
 Doth cause cruell enuie to be in many.

Of Wrath. Cap. iii.

Wrath or irefulnesse is a vice most ugly, and furthest from all humanitie. For who beholding a man by fury changed into an horrible figure: his face enforced with rancour, his mouth foule and embolled, his eyes wide staring, and sparkling like fire, not speaking, but as a wilde bull, roaring and braying out words despitfull and benemous, forgetting his estate and condition, forgetting if he be learned, free, and forgetting all reason: who (I say) will not haue such a passion in extreame detestation.

Anger is a heatnesse and vexation of the minde, Aristotle, desiring to be reuenged.

Anger is the worker of enmitie and hatred.

Wrath commeth of feeblenesse of courage, and Hermes, lacke of wit.

To the wrathfull, anger approcheth.

Women are sooner angry then men: the sicke sooner then the healthie, and olde folk be sooner moued then the young.

Time appeaseth anger.

Anger if it bee but a little deferred, the force thereof greatly allwageth: but if it bee suffered to

D.iii.

advice

Plato

Of Wrath.

abide and continue, it increaseth vnto the greater mischief.

He that is inclined to his owne will, is neere the wrath of God.

Hermes.

Wrath and reuengement taketh from man the mercie of God, and belittlith and quencheth the grace that God hath giuen him.

If thou haue not so much power as to reframe thine ire, perdisseable it, and keepe it secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to bee reuenged.

As fire being kindled but with a small sparke, worketh oft times great hurt and damage, because that the natural fiercenesse of it cannot easily be quenched. So when the raging sparkes of anger, hatred and enuie, be set of fire the heart of man, they oftentimes proue more mischiefs then possible before was thought, and therein sort towards such great and horrible offences, as cannot afterwards bee reformed: and therefore with the greater griefe lamented, and euen so most fully bewailed all the vapes of their life. And hee that we may truly say, that the well or head spring of mans slaughter, is anger and wrath, hatred, enuie, malice, and such like.

In wordes multiplied, manslaughter is often committed: that is, when wee utter the poison of our heartes, with such piercing, or tendered wordes or speeches, whereby is easily perceived and felt from vs, the most bitter venom of death, we do so commit heinous murders, when wee ouerrunning with our tongues against any man, into damnable and contentious wordes: whereby wee may know

his estimation and credit, and procure through the like, to take away his good name and fame.

Eschew anger, though not for wisdoms sake, yet for bodely healths sake.

It is a very prophane and an horrible thing, a man to be furious and angry.

He best keepeth himselfe from anger, that alwayes Ilocratos doth remember that God looketh vpon him.

Nothing is so detestable, or to be feared, as wrath and cruell malignitie.

In correcting, wrath is principally to be forbidden: for hee that punisheth while hee is angry, shall neuer keepe that meane, which is betweene too much and too little.

Be not hasty, angry, and wrathfull, for they bee the conditions of a foole. Neither reprove a man in his wrath, for then thou canst not rule him.

Wrath loadeth blame in a scale.

It is a great thing to see a wise man angry.

It is a foolishnesse or rather madnesse, for a man to be angry for that which cannot bee amended: or to desire the thing which may not be attained.

Hee hath great rest that can reuerse himselfe from anger.

Forgetfulness is a valiant kinde of revenge. Seneca.

Discreetnesse is rare, but rashnesse is dangerous. Wrath and hastinesse are very bad counsellers.

Like as greene wood, which is long in burning. Plato.

So hee that is long and long or be hee angry, is harder to be pacified then hee that is looke quick.

Of Sloth.

The summe of all.

Irefulnesse or wrath is a most cruell vice,
Accursed of good men, hatefull and vgly,
Repugning peace that sweete vertue of price,
Which knitteth both God and man in amitie,
It is contrary also to humanitie,
And as the godly and wise doe detest it,
So the wicked and foolish doth imbrace it;

Of Sloth and idlenesse. Cap. iiii.

Legmon.

Sloth is a vice, reproachfull, hurtfull, and filthy,
Very hatefull in gods sight, bestiall and noysome
in a common wealeth.

Slothfulnesse, uncleannesse, sickness, dulnesse
of wit, forgetfulnesse, idlenesse, lightnesse of life, de-
ceitfulnesse, wicked, despitie, impietie, perjury, and
beggerie, all these hang together in vniue, to the de-
struction of the wicked and slouthfull foolish bodie.

Sloth purchaseth dispaire shame and bitter de-
saunce of all.

Mar. Aur.

Many things haue we seene, and of credible per-
sons we haue heard, which haue seemed to vs ve-
ry euill, and not one of them all good, specially one
which offendeth God, slaundereth the world, peruer-
teth the common wealeth, and endamageth the per-
son himselfe: which is cursed sloth and idlenesse, that
destroyeth them which be good, and bitterly bringeth
to naught them that be euill.

What
idleness is.

Idlenesse (that is to say) the ceasing from neces-
sarie occupation or study, is the sinke which recei-
ueth all & sinking channell of vice, which being once
brym full, sodainely runneth ouer through the Cui

of countrie, and with his pestiferous aire, infecteth and poisoneth a great multitude heefore it may be stopped or cleansed. And that notwithstanding the people being once corrupted with this pestilence, shall with great difficultie & with long tract of time be deliuered, & that a great part of the people shall perish, beefore it be well brought to passe.

Alex. Scu.

Above all things the idlenesse, which is a thing both to the bodie, and to the soule, like a cankering rustinesse, and as an eating consumption, it wasteth to naught, both vertue and strength.

Idlenesse is called the grave of liuing men: It is a thing wherein life drecth. And thereby the soule of man is twise buried in him; once in his bodie, and next in his cloth.

Anacharsis.

A man that passeth this life without profit (as one vnworthie to liue) ought to haue the rest of his life taken from him.

Plato

The stink of secret chambers, the stink of the dumps in ships, nor the ordures of Cities, doe corrupt and infect the aire so much, as idle folke doe the people.

Mar. Aur.

Idlenesse, slothfulness, vaine curiositie, & nicenesse, are companions to vniuersitinesse.

Idle people in a common weale, are like drones among Bees.

There is nothing so remachfull and cruell in a Common wealth, then are bacabondes and idle people: for they gnaw and deuour (a great devourer) the beautifull state of the common wealth, they altogether spoyle it, and vse no meanes to restore it.

Antonius

The idle sort of men in a common wealth trauaile rather to set or sow abroad, the thistles, thornes, and

and

Of Sloth.

and wilde webbes of mans wit, then the wholesome
fruits of honest trade and godlinesse.

It is the affect of wicked people, to apply their
minde unto idlenesse, to belly chere, gluttony,
wine and tirannie.

We may easily see, that through sloth and idleness
duers ballant. Brong and goodly men doe fall
beggerly, some to dishonest living, some to picking,
stealing, murthering, which afterwards being
justly brought to great calamitie and misery, the
rough the breach of good and godly lawes, impo-
seth a great part thereof to their parents, tutors
and governours, which so idly & wantonly brought
them up in the vices of their youth. Where to the
contrary, if they had been educated & busely brought
up in some literature, honest occupation, or skill,
they should (being rulers of their owne familie) be
profited as well themselves, as others & other persons
to the commonitie & ornament of the publique weale.

Such ease and want of competent labour
keth the heart of the body feeble, which should
solue and make thinne that which ought naturally
to be purged.

The summe of all.

Sloth and idleness are hurtfull and filthy,
And folly deface the whole common wealth,
They both purchase shame, contempt, and beggary,
Enforcing most wickedly, loose life and health,
Uncleanliness, sickness, and want of health,
Neglect of God, and eke wicked destinie - (which)
All which worketh with both, to end most wretched.

Of Money, and Couetousnesse. Cap. v.

Money is the blessing and good gift of God, Sulpicius.
whom fleshie auarice often abuseth.

Inordinate desire of wealth and authority Salust.
is the first master whereby springeth all euill. For
inordinate desire and appetitie, subuerteth credence,
honestie, good name, and all other vertues.

To take any thing from another man, and give Tullius.
him to increase his wealth with another mans de-
sirement, is more repugnant to nature, then death,
then paueritie, paine, or any other thing that might
happen either to the body, or other goodnes worlde.

It is very strange to see, that where honour is Alex. Scu.
desired, auarice abateth.

If couetous people were as couetous of their Mar. Aug.
owne honour, as they bee of other mens goods, the
little waite or mouth, that eateth the goodnes or
clothes of such couetous people, should not eate the
rest of their liues, nor the carke of infants, de-
stroy their good name and shorten their death.

Where couetousnesse of money is, there reigneth Diogenes.
all mischief.

Sometimes to despise money, is found great and Cicero.
singular advantage.

The matter goeth not well, when the same that Tullius.
should bee wrought by vertue, is attempted by force.

O thou hunger of Gold and Silver, what is it
that thou dost compell the hearts of men to buy
and sell.

The sinking rauens or greedy gripes of this
worlde, haue in their gathering together, neither
meane

Of Money.

meane or bottome, neyther ende, nor any staid
at all.

The wicked auaricious man maketh none ac-
count, neyther of his name or office, but stretcheth
greedely after the snell of gaine; as the hungry
ravenous after smelking carrion: and to attaine his
purpose, hee will vnderminne all men, be he trustie
or no man; and hee will waite for euerie mans good
deceitfully, craftely counterfaiting and dissembling,
and take hold of any occasion to bring his pur-
pose to passe, whether they bee for things holy or
profane.

Contentment or loue vnto riches, is euermore
a vice amonge onely the wicked, to be too too fami-
liarly & commonly used: but the conseruation and dispo-
sing of riches, being a vertue most excellent & sin-
gular before God, is onely in the possession of God.
Who dependeth onely vpon his fatherly prouidence
for onely sufficiency, & haue no further care of the
rest, except thereby they may (as his instruments &
grace) shew forth his onely laude and glory.

Contentment is such a poisoned cull, & of such
force where it is rooted in the heart of man, that it
worketh in him, not onely a carelesnesse of gods holy
will, but an bitter contempt also of god himselfe. For
whosoever with that affection is like & intangled,
is carefull in his minde of worldly busines, either
money or of filthy lucre, & man is turned from god
and the life of his holy will is loathsome vnto him.
The soule is tollt that delighteth in contentment.
Attaine from contentment, and thine estate shall
prosper.

Content not thy friends riches, least thou be delu-
sed, and therefore hated.

Plato.

Socrates.

To couet is a desire & an affection of the minde,
by which man endeavourith to draw vnto his owne
use (by any meanes) that which best liketh him.

Let no couetous man haue any rule ouer thee, nor
with thy selfe subiect to couetousnesse: for the coue-
tous man will defraude thee of thy goods, and co-
uetousnesse will defraude thee of thy selfe.

Forke the soule with good works, and flye from
couetousnesse.

The chiefe point is, in all administration of
matters and common weale offices, that euen the
least suspicion of couetousnesse bee vnto thee anoy-
ous.

Quintianus avarice seeketh out the avaricious,
and sometime the avaricious seeketh avarice.

The riches of a niggard, bee better then the lar-
ges of a prodigall spender.

The Chariot of avarice is carried vpon
four wheelen of vices, which are, Tame courage,
gentlenesse, contempt of GOD and forget-
fulness of Death. And two horses doe draw it,
greed and niggardship. To them both is but
one carter, desire to haue. The carter vniuersally
wholy hauing two corbs, appetit to get and to
keepe.

Couetous men lacke the thing that they haue.
Great indigence of lacke cometh not of pouer-
ty, but of great plenty. For hee that hath much
will neede much.

Great is the content, which the home of the
rich doth not receiue, nor the feare of death stop,
for reason appoyns.

There is no vice more soule then couetousnesse, spe-
cially in judges and rulers in the common weale.

Of Money.

It is against nature, that with the spoyle of other, wee increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull, to make a gaine of the Common wealth.

We ought to be fully perswaded, that though we could hide it from God and man, and yet nothing covertously, nothing vnjustly, nor nothing wantonly, is meete to bee done.

Seneca.

An avaricious old man is like a monster.

Hermes.

A covetous man cannot learne truth.

Pithago.

Covetousnesse cannot bee satisfied with abundance: for the more that a man hath, the more he still desireth.

Alex. Mag.

Covetousnesse is an insatiable thing: specially when men desire to fill the vessel, that already runneth over.

Plato.

Wee have neede but of a little, that measureth abundance by natures onely necessitie, and not by superfluities of ambitious desire.

It is better to have a man without money, than money without a man.

Plato.

The delight in money, is a dangerous pleasure. As the touchstone trieth gold, so gold trieth men.

Money is the rule of sedition and civil warre. Hee that hoordeth by his money, taketh names for other folke.

Plautus.

It is better to love good fellowship, then money. Service is a recompence for money.

Hee that for service or travell, giveth money well requited, and nothing is due unto him: for money is no better then service.

Mar. Aur.

A covetous person will sooner have a wife

is rich and foule, that one that is poore and faire.

It is no meruaille though hee bee good which is Plato,
not couetous; but it were a wonder to see a coue-
tous man good.

If wealth and authoritie be committed vnto thee, Aulus Ge.
thou hast a double charge (that is to say) to rule and
to reuene.

Couetousnesse taketh away the name of gentles
helfe, the which liberalitie purchaseth.

Seruaunts serue their bodily maisters, but euill Diogenes.
men serue their bodily lusts.

No men (in words) doe cry more out vpon a
varice, than those that bee auaritious and couetous
persons.

Hee that is a niggard to himselfe, must needes be
niggardship to other.

Like as a member vexed with the itch, hath alwaies Plutarch,
neede of clawing: so the couetousnesse of the minde,
can neuer be satisfied.

To the auaritious is no suffisance: for couetise Horace.
increaseth as fast as his substance.

Like as a dogge deuoureth by and by, whatsoe: Aristotle
if hee may catch, and gapeth continually for more
if it chaunce the couetous man to obtaine any
thing, he setteth little by it, desiring alwaies to ob-
taine more.

Couetousnesse oftentimes beguileth the belly. Mar. Aur.
Our liues bee ende befoze couetousnesse lea- Solon
th vs.

Each is the rest of all couetous people, Seneca.

The couetous people to dye is the best,
the longer they liue, the lesse is the rest,
the life them leadeth, their substance to double,
the death them dischargeth from endlesse trouble

Of Gluttonie.

The summe of all.

Inordinate desire of wealth and authoritie,
Is the very roote of all mischiefe and wickednesse,
It subdueth loue, credence, good name and honestie
Yea, & lost is that soul that delighteth in couetounes:
Fortifie then thy soule with the trade of godlinesse,
And couet not to spare, but right honestly spend,
For that most wretched are niggards, vntill their liues
(ende.

Of Gluttony. Cap.vj.

Propertius **G**luttonie is a vice very ougly, monstrous and
filthie: and more fit for rauening birds or brute
beasts, then for reasonable men.

Chilon. Dame Gluttonie, Auarice, and Lechery, are three
euill maistresses to serue: they alwaies immoderately
desire, and are neuer sufficiently contented.

Gregor. When the belly is filled and full freight, then are
the prickings and prouocations to Lecherie soone
stirred vp.

Legmon. Hee is not onely to bee compted a glutton that
eateth greedily, and deuoureth much in quantitie, all
kinds of meates and drinks at certayne ordinarie
times and meales aboue other men: but he specially
that delighteth dayly and hourelly to fare deliciously,
pampering his carraine carcasle communitarie, satisfi-
ying the pleasures thereof, setting his felicitie on
his belly, and maketh thereof his god.

Ligmon. As meates and drinks are the good gifts of god
and to be thankfully taken of men for their naturall
vse and sustentation: so if we beholde simply the
good affect of nature (which must haue her well
ordered and due course of nourishment) it seeketh not
hurry

hurtfull excess, but barely sufficient to the content-
ment of it selfe.

What a monstrous sight is it to behold the furnished Table of some insatiable and voracious glutton, and how with varietie of the most daintie unkties, costly and delicate dishes, it is thoughtfully and converted. And as hee himselfe is therein monstrously affected: such monstrous companions commonly will hee haue about him: who wearing his inclination, will extol him in his grosse work of witcherie, and feede his humor with vaine talking, foolish guessing, and now and then, some shew of science to make good digesting.

When the belly with excess, is puffed vp and pampered,

Then vertuous demeanor is nothing at all remembered.

For the vse of meate, but thino, diuine desire, of ought to bee blamed.

August.

The summe of all.

Of all cursed crimes and sleights sathanically,
That poisoneth mans hart to his decay,
None more cruelly catcheth and maketh chaine,
Then wretched gluttony, where shee beareth sway.
The gluttons greedy gut, standeth at no stay,
But pampered vp continually
Through eating and drinckling deliciously.

Of Lust and Lechery. Cap. vii.

It is a lordly and disobedient thing,
Lust, it burneth greivously, whome hee doth touch.

(133)

Cell.

En.

Of Lust.

thagor. Enforce thy selfe to refraine thine euill lusts and follow the good, for the good mortifieth & destroyeth the euill.

logenes. If lecherous lusts, as thou wouldst a furious Lord must stay thy lusts.

G O D loueth them that bee disobedient to their bodily lusts.

Hee that vanquisheth his lustes, is a great conquerour.

ristotle. Dishonour, shame, euill end, and damnation, wait vpon lust, lechery, and all other like vices.

Hee that hath bound himselfe to follow his fleshly lustes, is more bound than any bondslauie or caltife.

Bodily lusts and displeasures, and all carnall affections that corruptly raigue in the heart of man, are but beastiall and carthie: and nothing worthie therefore to bee matched with the excellencie that otherwise is in man, and that in comparison thereof, they ought to bee bitterly abhorred of man, despised and set at naught.

There is no sinne that sooner inuadeth vs, neyther sharper assaileth or vexeth vs, nor extendeth larger, nor draweth moe vnto their bitter destruction, than the fleshie lustes of the bodie: It bringeth with it innumerable inconueniences, first it plucketh from a man his good name and fame, a possession exceeding precious. For the rumour of no vice stinketh more certainly than the name of lechery. It also consumeth his patrimonie, it killeth at once both strength, and also the beautie of the bodie, it decayeth and greatly hurteth health, it ingendyeth diseases innumerable; and then fleshie, it disfigureth the floure of youth long before the day, it ha-

seth

hasteth or accelerateth riueld, and easil fauoured age, it taketh away the strength and quicknesse of the wit, it dullerh the sight of the minde, and gras-
teth in man (as it were) a beastly minde, it drad-
eth him at once from all honest studies & pastimes,
and plungeth or sowserh him altogether to the pud-
ble or mire, hee hee neuer so excellent, that once hee
shall not lust to thinck of any thing, but that which
is sluggish, vile, and filthie. It also taketh away the
ble of reason, which is the natue proprietie of man:
it maketh a young man peeuish and slanderous, &
age odious, wretched and filthie.

The wrath and lusts of Lecherous people, alter Pithago
their bodie, and maketh many to riuine thare
madde.

To see forth at large, or to stirre by the stinking
and filthy puddle of the most monstrous manners
of wanton persons and Lechers, it would quickly
(with the loathsome sound thereof) turne by the sto-
macks of the honest and chaste hearers through the
very hatefull and villanous sound thereof.

Men that be carnally affected (and being as it
were in a trance) perceiue not the seruitude of Sinne,
whereunto they be subiect, that it sendeth to euer-
lasting perdition, that they bee the slaues of the Vi-
nell, and that their reward shall bee eternall death.

Offenders, when they cannot sleepe through the Philota
vniquietnesse of their trouble and wretched consci-
ence are wont to bee vexed with rages not onely
when their mischiefe is intended, but also when it
is ended.

Like as they which doe follow the concupiscence Plato.
and pleasant lusts of the flesh, bee alwayes vni-
ble: so the follower also and louers of such bee euer

Of Lust.

inconstant, as well in their opinions, as also to their acts.

In most wretched state is that man whose heart is enclined and full fixed to the filthie Lusts of Lecherie, losing the sweet fruits of prayse, and winning a wretched end.

actan.

Of prosperitie oft proceedeth luxuriositie, and so from thence, it goeth unto other horrible sins and heapes of wretchednesse.

termes.

Harlots being foule of nature, deceive men with their painted faces: and under faire, white, and ruddy coulours, they hide their shamefull and filthie bishages.

of which

Unseemly gesture of the body, lightnesse of countenance, nicenesse in apparell, vncleane speach and the example of wicked doeing, draweth and corruptly stirreth by the concupiscence of the heart to lightnesse of life and wantonnesse.

Lecherie soone overcometh that man that is given to idlenesse.

All men by nature are naturally given to feele the boyling & raging fumes of the filthy and fragile flesh.

Whoredome is a poisoned serpent to bee truly detested and eschewed: namely for this cause, that it swelleth full of certaine poisoned and filthie affections, peculiar hatreds and malices, to the great prejudice and hurt, not onely of other, but also of the person himselfe, whom it cruelly holdeth captiue.

There be some, that will be so lordly and haughty in vertues, and so high minded, that they will needes make vs beleue, that they living in the flesh and being of flesh, onely feele not the flesh.

If by lecherie thou art tempted, or by lust stirred to filthinesse, set before thee the minde of death, put before thine eyes the day and ende of this life: call to thy remembrance, the terrible doome of the high god: forget not the torments of euerlasting fire; and the horrible paine of hell.

To conclude, who so will with valiantie and lustie courage take vpon him, manfully to fight against all the whole host of his vices of the which we heare be counted seauen as chiefe captaynes) must of necessity provide for themselves two speciall meanes: that is to say, Prayer, or praying continually without stop vnto heauen: and knowledge otherwile called godly learning, which naturally is sufficient to fence & arme the minde with wholsome precepts and honest opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance shining vpon him. So that neyther of these two (as things vnseperable) can bee the one without the other.

The summe of all.

Filthie lusts & lecherie are most disobedient euills, Which with violence burneth, where they fasten on idlenesse.

The stinking lothsome Lechers, with their idle pre-
tenced wils.

Looseth the fruits of praise & winneth the ende of
wickednesse,

Shame, euill ende, & damnation followeth their fil-
Flye from whoredome, loue cleannesse, and leaue to
liue wantonly.

And seek the praise of temperance, sobernesse and

Of mans conscience.

THE NINTH

Booke.

And first why it is heere placed, Cap.i.



Cause the conscience of man, is not ignorant of the state of righteousness: but possesseth in it self through the light of grace, the true knowledge of Gods holy law, whereby man shoulde bee moued by them, to doe alwayes well, and feare at any time to offend: which conscience also being the true booke of records a true testimonie or witnesse of mans whole life and conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heavenly ioyfulness it worketh in the mindes of the godly: and contrariwise, busufferable torments, by infinite occasions and accusations, to the condemnation of the vngodly. I thought it not amisse immediately to note somewhat thereof vnto you, after this long discourse of the soule, deformed and hideous monster Sinne, whereby the terrible plagues of Gods vengeance fall dayly vpon the earth, to the destruction of kingdomes & nations, and draweth downe with it to the diuell, innumerable soules and bodies of men, that men considering well thereof, may the more aptly follow good counsaile, not to abuse nor stand against his owne conscience, but being at better distance with Sinne, which soule defileth the

the conscience (hee may through the abundance of gods grace, embrace beetime true repentance, apprehend the great mercie of God, through a liuely faith, and haue continuall access by prayer, to the throne of his maiestie for the daily increase of his grace : all which fours Chapters, following in this order prescribed, are the onely contents of this ninth Booke. Beseeching almightie God, to graunt vnto the Godly Reader, grace, both aptly to consider the thing that hee readeth, and also to follow it.

Of mans conscience. Cap. ii.

The conscience of man, is (in himselfe) a secret Antesthe, knowledg, a priuie opener, testimonie or witness, an accuser, an inward troubler, or tormentor, it is also a satisfier or ioyfull quietter of the minde of man in all his doings.

A mans conscience (of it selfe) greatly convinceth and giueth testimonie of the truth vnto the iudgement of God. Cleobilus

The conscience of man, is not bold of the knowledge of Gods lawes, and of his iudgements : because hee should be moued by them, and therefore care to offend.

It is better to trust in a good and quiet conscience in all our honest & godly doings (in the sight and presence of God) then to trust in the satisfieng of our selves, about & vaine pleasures of this world, the wicked motions and pleasure of the flesh, with the terrour and trembling of a wicked conscience. Phosilid.

A mans conscience may be quiet for a season, by trust that hee hath in the constitutions, and

T. b. baine

Of mans conscience.

vaine holy deuises of men: but when the perser-
uance of gods terrible iudgements and the paine
of sinne doe rise in our hearts, then such gracelesse
vaine trust is bitterly ouerblowne, and banisheth a
way to naught.

Whether the conscience is drowned in worldly pompe
riches: ther wisdom is turned to great foolishness.

Zeno.

The loue of this vaine and wicked world ma-
keth men to doe many things contrarie to the law
of their conscience. For in them that loue the world,
is their little regard of God, neither doth his loue
abide in them.

Aristides

Where the conscience of man is disquieted, and
feeleth fully in it selfe the condemnation of God,
there wanteth no sort of miseries (both of body and
minde) vnspokeable and innumerable.

He that frameth himselfe outwardly to doe that
which his conscience reproveth inwardly, cannot be
in any man without expulsion of Gods lawe.

Fear to doe that, whereby the conscience should
be wounded; for the conscience is soone wounded,
yea, sooner then we be ware of.

The conscience that is wounded, and overburde-
ned with sinne, feeleth even in this life parcelle
hell tormentis.

Socrates.

The conscience of a man is vnto himselfe as
thousand witness.

Quintilia.

It is very hard for a man, being accused of crime
committed by him, (through the wooching of his
owne conscience) not to bewraye himselfe by his
owne countenance.

A troubled conscience tormenteth the minde.
A quiet conscience, is high felicitie, passing all world-
ly pleasure and dignitie.

There is no greivouser damnation then the Socrates,
doome of mans conscience.

Fearfulness and trembling of conscience follow
with sinne and wickednesse.

The diuell, desperation, a wicked end, & eternall Epictetus,
damnation, are companions commonly to a wicked
conscience.

As in a glasse that is cleere, a small moate will
soone appeare, even so the conscience of godly men
(being more cleere then Christall) will quickly ac-
cuse them, even at the least fault they doe commit,
whereas the wicked & vngodly haue their consciere
clogged & corrupted, through the custome of sinne,
that cannot once see nor perceiue their owne most
shamefull & wicked worke. untill god set the same
besore them for their bitter destruction, and so their
consciencs beeing terribly wounded and accusing
them, they damnably fall into desperation without
regard of God, or hope of his mercie.

We carry nothing away with vs out of this life, Polion.
but eyther a good or an euill conscience.

keepe thy conscience pure and undefiled, & strue
not against the rule of it.

If the diuell, thine owne conscience, or gods law,
doe accuse, bere, or trouble thee, for any euill con-
trived or done: confesse thy fault speedely, deferre
not the time, daily not with God, bee earnestly re-
pentant, trust in his mercie, and hide not thy faults
from him, so will he haue mercie vpon thee, and not
impute sinne vnto thee.

Discerne discretely, and practise reuerently those Xeno-
things that are best, that thine owne conscience may
be cleere, and others in thy doings not troubled.

To walke toyfully in the presence of god, is to
liue

Of Repentance

line (as it were beefore his eyes) in a godly
bpyght conscience, after the manner of honest
uants, who standing in the presence of their masters
continually depende vpon the sodaine becke.

Conf.

The lesse iustice that a goodly man findeth at the
hands of God by godly: the more consolation (through
patience) shall hee finde in conscience, at the more
full hand of God.

The summe of all.

In what order so euer mans lyfe is heere lead.
The conscience accuseth, or excuseth plaine,
Otherwise to perswade standeth in no stead,
It preuaileth in witnesse to ioy or to paine,
Feare god, trust in him, and wickednesse refraine,
Keepe safe the conscience from feare and trembling
That true faith and peace may be at thy ending.

Of Repentance, Cap. iiii.

Repentance signifieth very anguish and woe
ned sorrow, bred in the heart of him that hath grie-
uously sinned, and traileth to amend: that is, for-
saking his former trade of wickednesse and en-
mouring toward the way of godlinesse.

Ambrose.

True repentance, is to cease from sinne.

True repentance proceedeth of faith: and not
the feare of punishment.

Lactan.

Hee that truly repenteth him of his euill doing
hee it is that considereth well the olde error of
lyfe.

Iusti. Mar.

Some goeth beefore repentance, and after repen-
tance followeth newnesse of life.

God mercifully worketh in all the hearts of the
 these three special graces: first, unsatiedly
 her repentant for their sinnes, secondly, to haue in
 themselves an hearty reconciliation: and thirdly, a
 full submission and obedience to the will of God
 in all things.

No man doth repent him of his sinne, but by some
 calling first of Gods calling: Therefore true re-
 pentance, cometh first by the grace of God, se-
 condly of the word of Gods calling and warning,
 thirdly, of the faith of Gods word.

Grace goeth before the merit of repentance.

August.

God offereth the grace of repentance to all, but
 to the wicked it is to no purpose, who although
 (as I said) they seeme to repent, yet they doe not
 continue therein, because they doe not heartily and
 truly receiue the grace offered of God, but coulour
 it by hypocrisy for a season: and therefore it
 doth them in haire.

Trouble is a Preacher sent from God, to bring
 man to the knowledge of his sinne, and to call him
 to repentance.

Most happy and blessed are those men, which be-
 holding the sharpe iudgements of God vpon o-
 thers, doe the rather in themselves increase in re-
 pentance.

Like as the sinners minde that is turned from
 God, is farre from God and strange vnto him so
 as it is giuen to the desire of sinne: so by re-
 pentance is turned vnto God, and doth now
 continually feare him, worship and serue him, whom
 he before despised. If thou offend, the best remedie
 is repentance and amendement of Life. It maketh
 force how corrupt the aire bee: so that the consis-
 tence

Of Faith.

ence of man bee cleane from sinne.

Plotinus.

An accusing conscience is the secret and most terrible thing that can bee, at the reproaching and condemning of death.

Boetius.

Thou shalt wash away the spots of sinne with teares, with repentance, with continuall invocation of gods merite, faithfully cleaving, & trusting wholly thereto.

When thou repentest and askest merite for thy sinne, then cannot thy sinnes disquiet thee, nor have power against thee, but when thou art unrepentant and ceasest to cry for merite, then thy sinnes rage over thee, and cry daily for vengeance against thee.

Plato.

Sleepe not without repentance for thy sinne done and past.

Xenoph.

Repentance deserueth pardon.

It is the vertue of a good man, and a point of his manitie, to forgive; where the partie that is forgiven repenteth, and is ashamed of his fault.

The summe of all.

The short life of man, sinfull and miserable,
Compassed with snares of mortall destruction,
Encurreth Gods vengeance, & state most damnable
Without repentance and faith in him alone,
That is the onely way to depend vpon.
Aske mercy, and sleepe not without repentance,
And withall Sathans sleights bee at defiance.

Of Faith and Truth. Cap. iiii.

Tullius.

Faith is a constance and truth of things spoken or covenanted.

Faith

Faith is the gift of God, and breathed by the spirit of God into the hearts of all those that bee the children of God.

Through a lively, quick, and fruitfull faith, wee have our first entrance vnto God. But the faith that is dead fruitles and without good workes, is not helpe, but a dead faith, and therefore now not to be called faith, no more then a dead man is to bee called a man.

Didimus.

Alexander

A good faith (which onely is planted in the hearts of good men) neither sleepeth nor is idle, but alwaies awaketh when it should bee occupied, or busied in good workes.

These bee the workes of faith: namely, a quiet & good conscience, the love of God, a hope of things to come, a boldnesse to repaire to the throne of grace, invocation, adoration, and worship, confession of the truth, obedience, perseverancie, in yeelding up of the spirit, and to goe immediately vnto God.

The
works of
Faith.

The true doctrine of the faith most chiefly sheweth and cleerely, in the vse of accustomed and perpetual prayer.

The power of true faith worketh constancie in men, and keepeth them in quietnesse, and worketh in them strength and patience in all afflictions.

Good living cannot bee seperated from true faith which worketh by love. Augustin.

All goodnesse, gracious conversation, health, welth, libertie or such like, ought (with a good faith) to bee both looked & asked for, onely at the hand of God, as onely at the very author of the same, and of none other: for without him nothing that is good, can be given, or by any meanes attained.

As faith that is lively & quick stirreth the minde Incredulity to tie.

Of Faith.

to call (without doubting) vpon God: so incredulity and mistrust maketh a man doubtfull, & plucketh him backe from calling vpon God.

Augustin. Faith must needes faile when the authoritie of gods truth standeth wauering.

The way to increase faith, is first to haue faith.

The increase of true faith in good men is knowne in two wayes, first by their mutual loue towards their neighbours: secondly in all their affections & troubles to bee patient and quiet.

Anathali. in Galz. To beleue righte in God, is to direct all our hope vnto God: and with sure trust to depend wholly vpon his truth and goodnesse.

Faith alone hath power to iustifie.

The power of Faith in all respectes preuayleth mightely, and without faith nothing can happely prosper.

Nothing keepeth so together a publike weale, as doth faith.

Aristotle. Without faith a publike weale may not continue: Then follow it well (according to the saying of Aristotle) that by the same craft or meanes that a publike weale is first constituted, by the same craft or meanes it is preserued. Then seeing faith is the foundation of iustice (which is the chiefe constitutor and maker of a publike weale, and by the afore-mentioned authoritie conservator of the same.) It may well bee concluded, that faith is both the originall and principall constitutor, and conservator of the weale publike.

Plato. Whatsoeuer thing cleaueth fast in the minde of man, too surely rooted with a constant and perfect faith: the same vndoubtedly euery man declareth in his manners and conuersation.

Faith

Faith without manners worthe of faith, pretai-
leth nothing.

Every man beleeueth, as much as he liketh.

A faithfull man is better then golde.

Chrift.

Socrates.

Performe thy promise as truly, as thou wouldest
pay thy Debts: For a man ought to be more faith-
full then his oath.

Faith not exercised, waxeth sicke, and being
vnuoccupied, it is assaulted with diuers pleasures.

That faith which is grounded, either vpon long
customes, either vpon mans counsailes, vpon the
authoritie of Princes, vpon great multitudes of
people, or vpon the outward glittering shewes of
holinesse, rather then vpon the onely truth of God,
must needes bee but a very fruitlesse and dead faith
springing out of the barraine soile of mans reason:
which swimmeth like a feame, in the outward parts
of mens thoughtes, neuer persing downward to
the bottome of their hearts, through which incon-
uenience multitudes of people are so holden captiue
and fast fettered in the chaines of darkenesse & igno-
rance, that they cannot attaine to that freedome of
true faith and godlinesse.

Faith in God maketh innumerable strong cham-
pions, and invincible stomacks: not onely towards
death, but also against all the most cruell deuises
that can be found, to make death (if it were possible)
more painfull then death.

From faith (if it bee perfect and liuely) wee come
to feare, from feare to flying of sinne, and in flying
of sinne, wee take a patient minde to suffer tribu-
lation: whereby wee take hope and trust in God
through the which hope, our soules lye in a sure
chaire of a certain expectation of that, which is layd

Of Faith.

ed by in store for vs in heauen.

Aristotle.
Hermes.

Faith shineth in daunger.

But the whole trust and assurance in God, who seeth and knoweth all secrets, and he shall mercifully iudge thee at his coming in the terrible & great day when hee shall giue remuneration to the good for their goodnesse, & everlasting punishment to the euill for their wickednesse.

Truth is the daughter of time.

Aulus.Ge.
Hermes.

Truth is the guide of all goodnesse.

For as much as GOD is the truth, and that truth is God, hee that departeth from the one, departeth from the other.

Plato.

Truth is the messenger of GOD, which every man ought to worship for the loue of her maister.

Without the true knowledge of Gods law, which is the rule of all honestie and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of lies highly magnified and established, by the armour of mens malice and gouernance.

Boetius.

They which be euill affected towards the doctrine of truth, haue their mindes so blinde, that they cannot abide the light of the truth.

Periander.

Mans sickle & shifting fleshy (ouerwhelmed commonly with instabilitie and lightnesse) tourneth it selfe vnto all turnes and fashions, because it will not be compelled or bydeled, to obey in all things the truth of God.

Those that slip from the authoritie and rule of truth, being lead by their owne blinde iudgement (as weake and rude of vnderstanding) are oftentimes framed out of the way of truth by likely gleamings of reason, and so slip into sundry noysome

courses

things: from whence they can neuer (or with much adoe) be brought backe againe to the right of truth.

A friendly and prudent modestie, in uttering cases of truth, and being ioyned with learned godlynesse, is of such vertue and force, that it mightely preuaileth where it shalbe vitered: without the which many other good giftes of knowledge shall hardly profit the truth, but rather greatly impaire and hinder it.

When the truth is revealed, let custome giue place to the truth, let no manne preferre custome before reason and truth: for reason and truth excludeth custome. Augustine.

Custome, be it neuer so auncient and neuer so generally receiued: yet ought it many wise to giue place unto the truth. Gregor.

Custome without truth is but an olde error. Ciprian.

The seruice of **G O D** in truth and vertue, is nothing else, but with true faith and obedience, to depend onely vpon his will in his word: which proceedeth from the reuerent feare of **G O D**: and is the right entrance to true obedience, and to keepe truly the law of **G O D**.

Vertue seemeth sometimes at the first, to be very dark, hard, and displeasing: although at the length appeareth most bright, amiable, louely and comfortable. Plotinus.

Offence, hatred, and extreme cruelty, commonly followeth the profession of truth.

The truth may be pained, but will not bee oppressed: it may be blamed, but will not be shamed.

The righteous & godly, hauing in them the zeale of constancie, feare not the cruelty of man: but will vnto the death, stand to the truth. Hermes.

Of Faith.

Socrates. He that beloveth truth hath more & mightier servants, then a king.

Use in all thinge, and towards all men a simple vertue, without fraude, deceite, or guile, either in word or deede.

Hermes. Love righteousnesse and truth.
Beare witnessse to the truth, and not to friendship.
Honour is the fruite of vertue and truth, and for the truth a man shall be worshipped.

Mar. Aur. Love God and truth, so shalt thou save thy soule.
The greatest fault that can bee in a man of honestie, is to spare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman who withdraweth their eares from hearing the truth: it is impossible for them to apply their hearts to love any vertues.

The truth shall more drawe thee to love and to follow vertue, then the common ensample shall entice thee to follow vice, the which no man can love, no not the very filthy sinner himselfe.

Seneca. Beleue not him that sayeth he loveth truth, and followeth it not.

Reason not with him that wil deny the principall truthe.

Asirme nothing before thou know the truth.

Maintaine truth.

Truth ought to bee preferred before friendship and amitie.

Aristotle. If thou feele thy selfe more true to thy King then many other, and hast also lesse wages of him then they: yet complaine not, for thine will continue, and so will not theirs.

Be the selfe same that thou pretendest.

Be not ashamed to heare truth, of whom

enue it bee : for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controlment of it. Laſtan.

A couetous man cannot learne the truth.

If men in reasoning, desire as much the truth of the thing it selfe, as they dooe the maintainance of their owne opinions, and glorie of their wittes, there should not breed so much hatred as there doth, nor so many matters laid aside and left unconcluded. Hermes.

In all common wealths and at all times, about noble Princes and most faithful gouernours, there be some which for their owne commoditie, aduancement, displeasure, or for other corrupt and lewde affection (not hauing beefore their eyes the iust and terrible dome of God, and their owne consciences) the displeasure of their Prince, nor shame of the world, let not to hinder and darken the manifest and cleere causes of truth : whose beautifull and bright beames) according to their worthinesse) should comfortably, frankly, and with free libertie, spread forth his brightnesse to the glory of God, to the honour of the Prince, and to the great reioysing, comfort, and quietnesse of the common wealth. Alex. Scu.

The prince ought to feare, and with all prudence and wisdom to foresee such inconueniences and great daungers, as otherwhiles falleth vpon him & his people, through the corruption and euill nature of such loathsome myching members, that with craft couertely creepeth in fauour, and then by flattery and dissimulation endeavour to

Of Prayer.

abuse his honest and gentle nature: whereby is not onely lost, or greatly blemished the deere and obedient loue, good name, and immortall praise, due him to him of his people (notwithstanding the name of vertue, wisdom, learning, and policie gouernance) but also to his whole realme much trouble, extreame misery, losse, and great hinderance, and otherwhiles haile, and swift confusion. For neuer did there chauce greater mischieses to any Countrey or common wealth, nor neuer were the vertuous natures of great Princes and rulers sooner corrupted and abused, then when they had bene either misinstructed and falsely informed, by such fawning and flatering flatterers, or else when those that were in most fauour and credit about him, dissembling the cleere causes of truth, in steed of equitie and iustice, sought to worke their owne most wicked purposes.

Mar. Aur. The truth alone among all things, is priuiledged, in such wise, that when the time seemeth to haue broken her wings, then as immortall she hath her force.

The summe of all.

Faith is a steadfastnesse and truth of things,
Spoken and couenanted of God or man,

A right faith in God with it alway brings,
Inuincible power, that mightely can,
Withstand the assault of cruell Satan,
For he that is faithfull and true in all thing,
Hath mightier seruants then Lord or king,

Of godly prayer and deuotion, A mentall vertue, Cap 5.

Player is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of all things that are of necessitie, to the sustentation and nourishment both of soule and body: specially from the hand of God: or otherwise from man, as from the speciall instrument of God, that man by man, (through him) might be most graciously blessed, releued, and comforted, to the onely praise of him from whence such blessing proceedeth.

Prayer is the chiefeest thing that a man may Hermes. present God withall.

It is a right honourable and blessed thing to serue Pithago. God, and to sanctifie his Sainers.

¶ Perfect deuotion and the knowledge of Gods law, all men had neede to haue presently with them: for deuotion hath this strength, that it doth eleuate the minde vnto God. And knowledge doth sustaine and byhold the same: that it may with sturte courage continue, and not fall downe, but doth alwayes so insence and kindle it, that it mounteth vpsward into heauen, vnto the presence of God: where the sauiour of them both together, smelleth far more sweetly befoze him, then any earthly fumigation, bee it neuer so pleasant, doth pleasantly smell in the nose of man.

¶ Men in their deuotion may often be beguiled and easily seduced, except knowledge dooe alwayes assist the same, for to sustayne and direct it: which being knit together, strengthen men very much in all their intents: yea, and that very
 W. 114. coms

Of Prayer.

comfortable in all formes of troubles & temptations, so that it is greatly expedient for all men (as high as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to all men, and an offence vnto God, to haue deuotion without true knowledge of God, mentioned vnto vs in his law, although it be in deuout praying, fasting, in charitable relieuing, or otherwise in most straight order and manner of liuing.

To know truly the will of God, is to pray truly, and to liue deuoutly and holily.

Plotinus.

First, beefore thou prayest, cast a way from thee, (with a repen'ant hart) all thine iniquitie: and then call vpon God, and hee will heare thee, releue thee, quiet thy conscience, and most ioyfully comfort thee.

True prayer, acceptable vnto God, is to craue any thing at the hand of God, answerable to his will: lining the heart lifted vp vnto him, during all the time of prayer.

Xenoph.

Pray to God at the beginning of thy worke, that thou maist bring them to a good conclusion,

Worship God with a cleane hart: pray vnto him, and he will aduance thee.

Hermes.

When thou wilt fast, purge thy soule from flesh and abstaine from sinne, for God is better pleased therewith, then with abstaining from meates.

Pray with repentaunce busily, and continually make thy faithfull petition and supplication to the euermassing God: call vpon him in the day, and forget him not in the night.

Pithago.

When temptation intraveth thee, or (in any wilt) giueth vnto thee a cruell and sharpe assault, then bu-

Alſo call for the helpe of god, heartely, and faithfully, and that thy prayer bring continuall, perfect, and pure, thou maſt prevaile and obtaine the victory.

With reuerent ſelling or abſtinence, the bodelye Hieromic
paſſions of man are to be cured, and with prayer the
peſtilent infections of the minde are to bee healed.
Prayer is a vertue that preſerueſt againſt tempta-
tion, and againſt all cruell afflictions of infernal ſpi-
rits, againſt the delights of this lingering life, and
motions of the fleſh.

The ſureſt way for men to eſcape the danger Antieſt.
of all their enemies: is alwayes to be buſily occupi-
ed in deuoti praying, and to be continually minde-
full of well doing.

Thou oughteſt dayly to pray for the happy eſtate Plato.
and proſperitie of thy Prince, and for others, that
by him are ſet in authoritie, for of them depend-
eth the peace and tranquillitie of the common
wealth.

Virtuous and godly diſpoſed men doe dayly
pray vnto god, for the cleaſing of the impuritie of
the heart, and doe watch it with all diligence that
they can, and labour to reſtraine, that the corrupti-
on thereof burſt not out, either to the hurt of them-
ſelues, or others.

God hateth the prayers and ſacrifices of wicked Socrates.
people.

Put thy truſt in God, and pray vnto him, and hee
will keepe thee from a wicked wife, for which there
is none other remedie.

To bee watchfull in prayer, is the certaine and
onely meanes to obtaine all our deſires, turning
therevnto an aſſured faith vnto god, before whom
we make our prayer. Pray god may glue thee true Plotinus.
A. b. heartie

Of Prayer

heartie and earnest repentance, and increase of thy faith: for they both (for their excellencie, as the speciall gifts of god, are most conuenient for thee: because the word of God (which he himselfe hath spoken) is the truth, & shall iudge in the last day. When thou enterest into prayer, let thy prayer bee to this end specially, that God (as hee is mercifull) so he will mercifullly reueale, and open more and more to thine heart, the true feeling, knowledge, and vnderstanding of his truth, and to giue thee also grace that in thy conuersation thou maist truely expresse the fruits thereof.

Make thy prayers perfect in the sight of God: for prayer is like a ship in the Sea, which if it be good saueth all therein, but if it be naught, suffereth them to perish.

Plutarch.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked, but pray that thou maist be contented & satisfied with that which he giueth thee

Tyrants prayers are necessarie.

The summe of all.

Prayer is the most holy and diuine seruice,
That men heere in earth vnto God may present,
Prayer with repentance is the due & perfect seruice,
That withstandeth the diuell and his cursed intent,
Pray to God, trust in him, but first be penitent.
For as a sound ship saueth them that be therein.
So prayer with repentance saueth from drowning
(in sinne.

Of Women.

THE TENTH

Booke.

Of Women, Cap.j.



He that seeketh and desireth to Diogenes,
haue the felowshyp of a wife, ought
to win her with vertuous dispositi-
on, honestie, manners, and good
behaviour.

Naturally in times past, wises Mar. Aur.
were adozned with these vertues:
that is, to be shamesfast in their visages, temperate
in wordes, wise of wit, sober in going, meeke in con-
uersation, pitifull in correction, well regarding their
liuing, not keeping companies, stedfast in promise,
and constant in loue.

Crabbed wines be compared to rough stirring Socrates,
horses.

Like as to a shrewd horse belongeth a sharp bit:
he: so ought a shrewd wife to be sharply handled.

Order thy wife as thou wouldst thy kindestolke.

Giue thy wife no power ouer thee: for if thou Seneca
suffer her to day to tread vpon thy foote, she will
tomorrow tread vpon thine head.

He that can abide a curst wife, needeth not to Socrates.
feare what companie he liueth in.

There is not so fierce and perillous an enemy Mar. Aur.
to man, as his wife.

A nice wife and a backe doore.

Oft maketh a rich man poore.

The

Of Women.

The vse of friendship, the comely port and the estimation of an honest man: is not a little impaired by an idle and ligh wife.

Plato

Like as a block though it be decked with gold, pearles, gems, is not to be regarded, except it represent the shape of somewhat: euen so a wife be she neuer so rich, yet if she bee not obedient to her husband, she is nothing worth at all to be regarded.

Hermes.

Such wiues as had rather haue foolish husbands (whome they might rule) then to be ruled by sober wise men, are like to him which would rather lead a blinde man in an unknowne way, then to follow one that canne see, and knoweth the way well.

Socrates.

Like as no man can tell where a shoe wingeth saue hee that weareth it: so no man can know a womans disposition, saue he that wedded her.

Hermes.

The spouse that forsaketh her husband because she is greued with his maners, is like him, which because a Bee hath stung him forsaketh the honey.

Plato.

He that fisheth with popson, catcheth filly, but euill and corrupted: and so they that endeavour to get their husbandes or wiues by decets and charmes, may lightly get them, but better vngotten.

Plutarch.

Like as they which keepe Elephants, weare no light colored garments, nor they which keepe wilde Bulles, weare no purple, because such colours, dooe make the fierce: so ought a wife to abstaine fro such things, as shee knoweth will offend her husband.

Aristotle.

They which were wont to doe sacrifice vnto Iuno the Goddesse of married women: took awayes the galles out from beastes which they sacrificed, signifieng thereby that all anger and displea-

plea;

pleasure, ought to be farre from married folkes.

The rule of the wife to liue by is her husband, if hee bee obedient to the lawes publike. Socrates.

The best way for a man to keepe his wife chaste is not to bee Ielous, as many fond fooles suppose, but to be chaste himselfe, and faithfull vnto her.

There can bee no greater honoꝝ for an honest wife then to haue an honest faithfull husband, which careth for her, and for no woman else, thinking her more chaste and faithfull then any other. Aristotle.

The husband can do to his wife no greater wrong then to seeke the fellowship of any other woman.

It is but small wit in a man, to set by the small fantasies of his wife, or for to chastise openly, that may be righted betweene them secretly. Mar. Aur.

Wives must be the more bozne with, because they bring forth children. Socrates.

It were better for women to bee barren,
Then to bring forth a vile wicked carren.

Women be of a right tender condiction, they will complaine for a small cause, and for lesse will rise by into great pride. Mar. Aur.

In three points women and fooles are commonly of like condition: they are full of vaine affectiōs, curious and peeuish to please, and very wilfull in foolishnesse. Protegeu

Woman was the first forsaker of Gods law, the discloser of the forbidden tree, and the gate of the diuell. Tertulian

A woman is a necessary euill.

Womans companie is an euill that cannot be eschewed.

Women in mischefe are wiser then men. Aristotl

Herby is that woman that dare giue counsaile to
to Mar. Au

Of woman.

to a man, but hee is more hardie that taketh it of a woman, hee is a foole that taketh it, and hee more foole that asketh it, and hee is most foolishly that filleth it.

Socrates. Woman is more pittifull then man, more envious then a serpent, more malicious then a tyrant, and more deceyfull then the diuell.

Socrates. It is better to be in company with a serpent, then with a wicked woman.

Mar. Aur. Women by nature are borne malicious.

Mar. Aur. As it is naturall for a woman to despise the thing that is giuen her vnasked: so is it deare to her to be denied of that she doth demand.

There is no creature that more desireth honore worse keepeth it then a woman.

Way apparailled women stand forth as battes to catch men that passe by: but they take none, saue such as will be poore, or else such as be ignorant fooles which know them not.

Women desire to see and to be seene.

Chilon. A faire whore is a sweere poison.

He that hunteth much womans companye, cannot be strong, neither may he bee rich, that delighteth much in win.

Womans counsaile is weake, and a childe is vnperfect.

Seneca. We note in children, Inconstancie, and likewise in women, the one for slender nesse of wit, and the other as a naturall sicknesse.

Alex. Scu. In men we note audacitie, but commonly in women inuersione.

Mar. Aur. Women with their lightnesse, and children with their small knowledg, occupie themselves in things present: but wise men doe thinke on that that is past,

past, they ordaine for that which is present, & with great studie doe prouide for the time to come.

There are in a womans eyes, two kinds of tears, Pithago?
the one of griefe, the other of deceit.

Use not womans companie, except necessity compell thee.

They that had rather bee conuersant amongst Pithago?
women, then among wise men, as a swine that had rather lye rooting in dirt and drasse, then in cleere and faire water.

With the fairest women borthels houses are propled.

Beautie in the faces of women, and folly in their Mar, Aur.
heads, be two wormes, that fretteth life and walketh in goods.

Women that will haue top of their daughters, ought to take from them all such occasions and occasions, whereby they should be euill.

The woman that will keepe her selfe from thought and her daughter from perill, let her see the time of her daughter alwayes well spent in some honest & godly exercise.

When the hands are occupied with any good exercise, then the hart is void from many idle & vaine thoughts.

Women are so fraile, that with keepers with great Mar, Aur.
paine they can keepe themselves. And for a small occasion they will lose altogether.

Women are so extreame in all headlong extremit- Mar, Aur.
ties, that with a little fowour, they will exalt, augment, and grow into great pride, and with a little dis-
favour they recouer great hatred.

Women for a little goodnesse looke for great hire:
but for much euill no chastisement.

Take

Of Women.

Seneca.

Take heede to the meate, that a Ielous woman giueth thee.

Mar. Aur.

A fierce beast, and a perillous enemy to the common wealth, is a wicked woman: for she is of much power to do great harme, and is not apt to follow any goodnesse.

The withdrawing and keeping women close, is a bridle to the tongues of all men: and the woman that doth otherwise, putteth her good name in daunger.

Socrates.

It were better for a woman neuer to be bozne then to be defamed.

A wicked woman once defamed, thinketh allover to be defamed, and desire that they should bee defamed, and will say indeed they be euill famed, and procure to haue them defamed. And to the intent to couer their owne infamie, they infame all other that be good.

All things done vnkindely is sitme, and may be amended: but the dishonest woman is alwayes infamed.

A woman of good life feareth no man with an euill tongue.

Mar. Aur.

Women cannot conserue the reputation of their estate and degree, but by reason of keeping their person in great feare, honestie, and good order.

It were great wickednesse of men to say, that all women should be euill, that be euill spoken of.

Socrates.

Those women that keepe themselves in their houses, well occupied in their businesse, temperate in their wordes, faithfull to their husbands, well ordered in their persons, peaceable with their neighbours: and finally being honest amongst their family, and shamesfast amongst strangers.

(I say) haue attained great renowne in their life, & eternall memozy of them after their death.

Neither gorgeous apparell, nor excellent beauty, Plutarch.
nor plenty of gold, & riches, become a woman so well as sobernesse, scilence, faithfulness, and chastite.

Women are no lesse apt to learne all maner things then men are.

Sweet sauiours and opies are moze meete for women then for men.

Like as the Trumpeter soundeth out his meaning by the voice of the Trumpet: so should a woman let her husband speake for her.

Scilence in a woman is a precious vertue.

Hermes:

The summe of all.

He that gladly seeketh the company of a wife,
Ought onely to winne her by vertuous disposition,
To embrace her for her vertue, & to lead a quiet life,
Refusing her riches with her whorish condicions,
Women be commonly of most tender affection,
And better it is with a serpent to be in company,
Then with a wicked woman to liue vnquietly.

Of the Tongue, Detraction, Speech,
and Scilence. cap. ij.

The tongue is a slipper and nimble instrument,
whereby commonly the treasures of the heart are
in such wise unlocked, laid forth, and spied abroad,
that not onely thereby friendship is greatly engendered,
earthly treasures increased, the life quietly stablished,
perpetuall praise and euermassing felicitie obtained,
but contrariwise friendship is decayed,
worldly riches is diminished, the life most miserable
wasted, infamie & immortall paine is also thereby
purchased.

Lignon,

Of the tongue, detraction,

The tongue if it bee well vsed, is the most precious member of a man : if to the contrary most detestable pernicious, and euill, incourageable, and full of pestiferous poyson.

It is (truely) a plaine and sure argument, that when so euer the tongue is wickedly bent, & sheweth it selfe to be full of vncleane and wicked speech. It is then (I say) plainly manifest, that the hart within is very filthy, and foulely defiled with corruption.

Boetius.

Detract not neither speake euill of thine neighbour behinde his backe.

Detract.

Detraction is to speake euill of him that heareth not. It is also a lying euill, malicious, hypocritical, craftie, very pernicious and hurtfull.

Detraction, beeing a venemous euill, or rancorous poyson of the diuell, is poyned of him into thone hearts of wicked and malicious men, who naturally in their proude overlouhtie, and stout courage, and wickedly overwhelmed with selfe will and folly, spareth not at all times : in the contempt of all vertue, true religion, and honestie, and for the satisfying with despiht of their most cancred and cursed humors, to blow out with euill fauoured and stinking breathes, the very shamefull and harmefull blasts of slanderous and euill reports : whereby euen the very godly is of their good name and fame impaired, their estimation discredited, their friends abated, their welfare much hindered, and their loyes here shaken, in this life of the world : that as men drawne in dolor and heavinesse, are bold of worldly loye, they are diuinen with bitter teares, to cry dayly unto God for help, & to be deliuered of such their cursed detractors.

End

Such a mischeuous euill commonly is this sinne of detraction in the heart of the proude and wilfull holish man, that there is neither long familiaritie, accustomed fellowship, either causes of approued friendship, neither affinitie, kindred, or consanguinitie, either yet any state or degree that can once bide him or stay him from doing much mischief, if hee come with his most poysoned and venemous tongue.

Like as rats and mice, eate and gnaw vpon other things meate : so the detractor eateth and gnaweth vpon the life and flesh of other.

Backbiting, lying, and flattering, are swozne compassions together.

Backbiting hath this peculiar euill, that is, that it hurteth a man absent, and so couertly & craftely, that the partie is not ware of it, but sodenly vndone (O poore wretch) before he doth either know by whom, how, and wherefore hee is vndone.

The first euill of backbiting is : that it either hurteth charitie or else when it hath otherwise enuoyed, it giueth vnto it a great wound : and so extinguisheth it commonly altogether.

Backbiting hurteth charitie when it disseureth friends a sunder, and bringeth them into dissention and hatred, & it is thereby the soer wounded, when it decayeth it : and (if it can) doth also bitterly extinguish it, when it increaseth the fire betwixt them that be already in dissention, enflaming it more and more.

But that is giuen to the vice of backbiting and slandering, is worthely subject vnto a common hatred of all men, & to be eschewed of all men as a most noisome plague. And at his entrance into any
 .ij. other

Of the Tongue, Detraction,

other place among companie: every mans mouth to be either stopped against him: or otherwise opened to kisse him out of the boxes.

Whilseth the backbiter lineth, all the world curseth him: If he bee in danger or doe perishe, no man is sorry for him: and the remembrance of him after he is dead, raigbeth in cursing and banning of him.

Plato.

Hee is to bee counted vertuous and wise, that all waies disposeth his tongue to speake of God and godlinesse.

Socrates.

Speake ever of God, and God will alwayes put good words into thy mouth. For the speaking and thinking of God, surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures.

As our talke of God ought to be most reuerent and holy with most sweet and faire words: so must also all our deedes before him, be most holy, sweet, perfect and good.

Let not thy tongue runne before thy witte.

Let thy minde rule thy tongue.

Use thine eares more then thy tongue.

Moderate thy lusts, thy tongue, and thy belly.

He is wise and discrete, that can refraine his tongue.

Pithago.

The tongue is the bewyaper of the heart.

Socrates.

There is not a worse thing, then a deceitfull lying tongue.

Chilon.

An euill tongue is sharper then a sword.

Death deliuereth a man from all enemies save the tongue.

Socrates.

The tongue of a foole is the key of his countenace, which in a wise man wisdom hath in keeping.

The tongue of a wise man is in his heart, but the
part of a foole is in his tongue.

By ordering the tongue, is a triall most true:
To know, if a man his lusts can subdue,

Socrates.

For he that cannot rule his tongue as him list,
Hath much lesse power other lusts to resist.

If thou by wicked tongues art stirred to bitter
and grieve, and feelest in thy selfe through thine
owne innocencie to be by them abused: let this be
unto thee (against them) a neere and speciall re-
medie: that is, that thou arme thy selfe with pati-
ence, with meekenesse, and silence: least through mul-
tiplying of words with thine enemy, thou be found
amongst wise men to be as euill as he.

It is a thing certaine, when one is contented, he
sith more with his tongue then he thinketh with
his heart. And contrariwise when one is heauy, the
eyes weepe not so much, nor the tongue cannot de-
clare that, which is locked within the heart.

Mar. Aur.

Keepe measure in thy communication, for if thou
be to briefe, thou shalt not be well vnderstanded:
and if thou be too long, thou shalt not bee well
borne in minde. Either talke of beuie thy selfe, or
giue care to them that talke thereof.

Aristotle.

It is better to heare, then to speake.

We ought to heare double as much as we speake
and therefore hath nature giuen vs two eares, and
but one tongue.

Thales.

A man hath power ouer his words till they bee
spoken, but after they be uttered, they haue power
ouer him.

Socrates.

A man ought to consider befoze, what hee will
saie, and to utter nothing, that may repent him
afterwards.

Of the Tongue, Detraction,

Pithago.

Hee that speaketh litle, hearkeneth and learneth at the speech of other, but when hee speaketh, other learneth of him.

Socrates.

To talke of God is the best communication, and to thinke vpon him is the best silence.

Talke no euill of God, but search diligently to know what hee is.

Plato.

The silth of worldly wisdom is knowne by much speech.

Words without good effect, is like a great water that drowneth the people, and doth it selfe no profit.

Abstaine from words of ribauldie, for a tongue ouer liberall, nourisheth folly.

They that robbe, that speake euill, and slander the dead, are lyke furious dogges, which bite and baite at stones.

He that babbleth much, declareth himselfe to haue small knowledge.

Cast whisperers and tale bearers out of the companie.

Mar. Aur.

Let no man say, I would and I cannot with- draw mee from vice: it is better saye, I may but I will not follow heere.

Diogenes.

Men ought not to minister any talke or communication, but such as should be fruitfull and to edifie, as well the hearer as the speaker.

So speake that thy words be not reprooued.

In idle word shall not escape unpunished.

When the vngodly and malicious persons are suffered to speake what they list without paine or punishment, there is nothing more pernicious in the world to make debate, and to breake the bond of the incomperable vertue of amitie.

It teacheth in our selues to be well or euill spoken Philip.
off.

Rude words that are profitable & true, are better Theophilus.
then sweet words to be full of deceit and flattery.

The habite of the minde is best perceiued by a Diogenes.
mans talking.

Deuout conuersation without communication, Hieronim
as much as by example it profiteth, by silence it
hurteth: for with barking of dogges, and with the
laues of the shepheards, the raging wolues be
let of their purposes.

Silence and speech are both good, vsed in due Socrates.
time, but otherwise vsed, are both naught.

Frame thy speech according to the garments, or Pithago.
else fashion the garments like vnto the speech.

Giue no man cause to speake euill of thee.

Neither suffer thy hands to worke, nor thy tongue Hermes.
to speake, nor thine eares to heare that which is euill.

When thou talkest with a stranger, be not so full Socrates.
of communication, till thou know whether hee bee
better learned then thou, & if thou be better, speake
thou the boldier, else be quiet, and learne of him.

Hastinesse of speech, causeth men to erre,

Plato.

It is much more easie for an innocent to finde Philotas,
many words in his speaking, then for a man in his
wiserte to keepe a temperance in his tale.

The holinesse & cleannesse of the mouth, standeth in
the vetterance of rightnes and truth: & the prophes-
iation and desilling therof, is by lyings and vntruth.
For as no cleane stufte can proceede out of filthy
lips: so the noysome blasts of such euill seasoned
breath annoyeth greatly honest eares of the godly;
and who will looke for sweet wine, out of the same
bessell from whence vinegar is dayly drawen out.

Of the Tongue, Detraction,

The faire water is defiled that passeth through the
mtery springs.

Whatsoever thou wilt speake, before thou utter
it, shew it secretly to thy selfe.

Beware of spies and tale bearers.

The flying tales of light folke, are commonly the
grounders of some rumors.

Speake not to him, that will not heare, for else
thou shalt but bere him.

Thinck not such things honest to be spoken of,
that are filthie to be done.

A man is by nothing better knowen, then by his
communication.

Diogenes. If thou speake what thou wilt, thou shalt heare
that thou wouldest not.

Faire speech in presence,
with good report in absence,

And manners in fellowship,
obtaineth great friendship.

Aristotle. He that seeketh truth, cannot bee ashamed of that
he speaketh.

Diogenes. Faire and smoth communication, onely framed
to please the hearer, is properly to be called a trap
or snare of honte.

Pittachus. Tell not abroad what thou intendest to dooe, for
if thou speede not, thou shalt be mocked.

Isocrates. Be secret in counsell, and take heede what thou
speakest before thine enemies.

Aristippus. He which is beautifull and speaketh unseemely
things, draweth a sword of lead out of an Iron
scabbard.

Let not the authority of the speaker perswade
thee, nor regard thou his person that speaketh: but
marke well what is that is spoken.

Heare

Hear that which vnto thee belougeth.

Hear much, speake little, be faire speached, and
swere aptly, thinke first, then speake, and last of all
full.

By Silence the discretion of any man is knowne: Pithago.
and a foole keeping Silence, seemeth wise.

Silence in a woman is a great & goodly vertue.

As emptie vessels make the lowdest sound, so they Plato:
that haue least wit, are greatest bablers.

They that are ready to take a tale out of ano: Plutarch,
ther mans mouth, are like vnto them, which seeing
one profered to bee kissed, would holde forth their
lips to take it from him.

As the vessell cannot bee full, which alway shed: Seneca:
beth out, and taketh in nothing, so the man cannot
be wise, that euermore talketh and neuer harkeneth.

Like as cleere glasse can hide nothing, so there Aristotle.
bee many that can keepe secret, nor dissemble no-
thing.

Of faithfull Silence the rewards are dangerlesse. Aug. Cxvi.

The summe of all.

Both speech and silence are excellent vertues.

Vsed in time and place conuenient,

Of which the best and easiest to abuse,

Is speech, for which men oftentimes repent.

So doe they not because they be silent,

Yet be not dum, nor giue thy tongue to lease,

but speake thou well, or heare & hold thy peace.

Of Fortune. Cap. iij.

This terme of fortune or chaunce vsed of men,
proceeded first of ignorance and want of true
knowledge.

Of Fortune.

knowledge : not considering what God is, and be whose onely foresight and prouidence, all things in this world are foreseene of him before they come to passe. Fortune is such a mistress, that shee ruleth realms, ouercommeth armies, beateth downe kings, exalteth tyrants, to the dead she giueth life, and to some renowne, and to some shame.

Mar. Aur. Fortune giueth these euils, and we see it not: with her hands shee toucheth vs, and wee feelee it not: shee treadeth vs vnder feete, and wee knowe it not: shee speaketh in our eares, and we heare it not: shee cryeth aloud vnto vs, and wee vnderstand her not. And this is because we will not know her. And finally, when we thinke we are most sure, then are we most in perill.

Plato. As the fortune of this world shall make thee reioyce ouer thine enemies: euen so may it make thine enemies reioyce ouer thee.

Plato. Be not proude in prosperitie, neither dispaire in aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

The nature of fortune is to be alwayes mutable and inconstaunt: neither is shee a giuer of any thing to any man for any continuance, but onely a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with the aboundaunce of all things, them (for a generall rule) God least fauoureth: seeing there is no reward where merit so plainly lacketh.

Euill men by their bodely strength, resist their misfortunes: but good men by vertue of the soule, abide them patiently.

As in all prosperitie, alway there falleth some Mar. Aur.
 sinister fortune either soone or late : so therewith
 fortune doth arme and apparell vs, where shee
 seeth wee shall fall to our great hurt. Fortune
 comming with some present delight or pleasure,
 is a token that by flattering vs, shee hath made
 readie her snares to catch vs, It is an infallible
 rule of envious Fortune, that this present fel-
 citie, is giuen with a pitch of a sodayne fall of
 mischance. Such as Fortune lifteth vp with
 great riches, shee full of crueltie giueth them pros-
 perous dittings.

Fortune is alwayes slippery, and cannot be holden
 of any against her will,

Through idlenesse, negligence, and to much trust Anaxag.
 in fortune, not onely men, but cities and kingdomes
 are bitterly lost and destroyed,

What number hath bene scene, that the chances Mar. Aur.
 of Fortune could not abate, and yet within a short
 while after, vnawares, with great ignominious
 shame haue overthrowen them.

Fortune with her tyranny, chastiseth them
 that seruet her, shee beguileth every person, and
 no person beguileth her, shee promisseth much,
 and fulfilleth nothing : her song is weeping, and
 her weeping is song, to them that be dead among
 woymes, and to them that liue in Fortunes. At
 them that be present, shee spurneth with her fete,
 and threatneth them that bee absent. All wise
 men shrink from her, but a foole sheweth her his
 face.

Of all misfortunes, the most unhappy is, to haue Socrates.
 bene fortunate,

There cannot be a more intollerable thing,
 then

Of Fortune.

then a fortunate foole.

Mar. Aur. The adventures of men are so diuers, & the suspected fortune giueth so many overthrowes, that after that they hath a great space given great pleasures, incontinent wee are cited to their subtille traualles of repentance.

Mar. Aur. The greatest hap of all, and the greatest desire of men is to liue long: for diuers chaunces that fall in short time, may be suffered, and remedied by long space.

Right fortunate is that man that loseth his life, and leaueth behinde him perpetuall memory.

Infortunate and unhappy are they that bee in prosperitie, for iustly they that bee set in high estate, cannot fly from the perill of Scilla, without falling into Charibdis.

Tullius. Fortune is to great men deceitfull, to good men vnsable, and all that is high is vnsecure.

Shooke not another man for his misfortune, but take heed by him how to auoid the like miserie.

Our times are so doubtfull, and fortune so wayward, that she doth not alwayes threat in striking, nor striketh in threatening: for oftentimes false fortune shaketh her weapon and striketh not: and another time striketh without shaking.

As fortune becometh, so fauour inclineth.

Tullius. Fortune aduanceth and lifteth vp, but all men by nature are equall in dignitie.

By nature all men be equall in dignitie,
By fortune more one then another aduanced,

This who so considers in his supremacie,
Ought looke to himselfe, and well be aduised,

By fortunes good fortune who cometh in fauour,
By fortunes misfortune may catch a displeasure.

The

The wicked sometime seemeth to be fortunate **Hermes.**
and happy.

No man is happy indeed whyles he liueth.

Aristotle.

If any man be happy, it is he that hath his bodely health, that is fortunate in riches, and not of a vaine minde, but learned.

Thales.

Great infortunes ought to bee suffered for one thing, because they do declare who are true friends.

Mar. Aur.

This is a thing most happy, that fortune in her crueltie, hath not so sharpe and cruell weapon, that it can once be able to pearce or wound the soule.

In times of misfortune, is wise dome and discretis on most to be vled.

Keepe close thy misfortune, least thine enemies reioyce at it.

There is also moderation in tolleration of fortune of every sort: which of Tully is called equalitie, which is, there seemeth alwayes one visage and countenance not changed, neither for prosperitie, nor for aduersitie. Whorcouer, a man should not bow for any fortune or trouble of minde.

Tullius.

Nothing vnto a man is miserable, if hee so thinke it: for all fortune is good to him, & constantly with patience suffereth it.

Plato.

Like as a cunning workman can fashion any image of any kinde or matter: so a wise man should take in good worth all kindes of fortune.

Seneca.

The summe of all.

Fortune is a variable and strange mistresse,
And vncertaine to trust to, in all her doings,
For fortunes crooked euils her name doth expresse,
Which

Of Riches,

Which dayly are felt with her hastie shott turning
She quencketh & destroyeth with her sharp pro-
found bittings. (suffered.)
And for this intent chiefly misfortune should bee
Because that true friends are best thereby declared.

Of Riches and rich men. Cap. iij.

Xenoph.

Riches in the number of things that may be ey-
ther good or euill, which is in the arbitrement of
the giuer.

Socrates.

To delight in riches is a dangerous vice.
He is rich that contenteth himselfe with his po-
uertie.

Hermes.

The richest thing to a man is his soule & reason:
by which he keepeth iustice, and escheweth sinne.

Polion.

He is most rich that hath most wisdom.
There is no greater riches, then the agreement
of good mens mindes.

He that is contented and satisfied with himselfe,
is bozne with great riches.

Abstinence from couetousnesse is great riches.

Plutarch.

Riches for the most part are hurtfull to those
that possesse them.

Cicero.

Those that be rich, are not onely vexed with de-
sire to encrease greatly their wealth, but also are sore
troubled with feare, lest they should loose that which
they haue already attained vnto.

He hath most that coueteth least. Not to desire
riches are the greatest riches.

None are in more suretie, then they that lacke
most riches.

If thou seeke to be rich, thou shalt finde there
with sorrow, carefull trauaile, misery, vexation of
minde,

minde and much mischiefe. But if thou seeke to
bee Godly, thou shalt finde comfort, wealth, and
prosperitie, peace of conscience with all manner fel-
lucitie.

As sicknesse and health can neuer agree,
So gold without rest is but miserie.

Virtue is greater riches then eyther Auer or Aristotle.
gold.

He is not rich that enjoyeth not his owne goods. Pithago.

Suffisance is better in riches then aboundance

Labour for the riches that after death profiteth Plato.
the soule.

A couetous man cannot be rich.

Hermes.

Care not what riches thou looke for the winning
of true friends.

Purchase thy riches truely, and spend them libe- Solon.
rally.

Seeke not the riches in this world, and shame Aristotle.
in the other : seeing that this world is no more but
onely a bating place to goe to the other world.

It is a great hurt to heare, and a greater to see, Mar. Aur.
how these fathers climbe to haue riches, and to see,
their children descend to haue vicioufnesse : to see
the fathers honour their children, and the children
to infame their fathers : yea, and the fathers to giue
rest vnto their Children. and the little Children
to giue trouble to their olde Fathers : yea, and
sometime the fathers die for sorrow, that their chil-
dren die so soone, we see the children weepe because
the fathers die so late. Also the honour and riches
that the father haue procured with great thought
the Children lose with little care. And this is
certaine, that the fathers may gather riches with
strength and craft to sustaine their children, but god
will

Of Riches.

will not haue durable that is begunne with euill intention, and is founded to the prejudice of other, and is possessed with an euill heire, and though the heauie destinies of the Father permit, that their riches be left to their children, to serue them in all their vices for their pastime, at the last according to their merits, **G D D** will that their heire and heritage should both perish. Finally, all that with great thought haue beene gathered for their children, whom they loue well with great rest, sometime another heire inioyeth it, of whom they thinke least.

Mar. Aur.

God both permit that the couetous fathers in gathering with great trauaile, should dye with the hurt, to leaue their riches to their vicious children euill applied.

Hieronim

Great abundance and plentie of riches cannot of any man be both gathered and kept without sinne.

Riches and the substance of the world robbeth and spoileth a man of much better riches, that is to say, the loue of all vertue, and of all godly exercise.

Plato

Gold is a corruptible matter or substance, and shall therefore once be consumed: but that treasure, for the which many soules ought to labour, shall neuer be wasted, neither yet in qualitie, nor in quantitie empared or diminished: that is to say it shall alwaye be like good and like much. Wherefore what saeuer paine be taken about the getting of such treasure, it ought not to be imputed grievous: weighing well the vertue of the gaine, and the most happy reward in the end.

Alex. Scu.

Great possessions or substance maketh vertue suspected, because they be ministers of pleasant

sections

trations and also nourishes of wanton appetites.

Those riches are to be despised which with liberality are wasted and lost, and with sparing do rust and rotte.

Be not carefull for worldly riches, for God hath Socrates provided for each man sufficient.

Prepare thee such riches, as when the shippe is broken, may swimme and escape with their maister.

Trouble not to gette that which will lightly Plato, perish.

Esteeme him as much that teacheth thee one word of wisdom, as if he gaue thee gold and precious stones.

Such things as thou hast, vse as thine owne, and keepe them not as though they were another bodies.

Boast not thy selfe of that which is another mans.

When prosperitie promiseth securitie and rest, in Homer: the goods of this world: it is an hard thing and rare verely, to think onely God to be the guarther of, and can sodainly take the things away that haue bene gathered with great paine and trauailes.

Learning is a great riches to the poore, and it enricheth the earth.

Where riches are honoured, good menne are despised.

Immortall honour is better then transitory riches.

That which keepeth a man from shame, is better Plato: then the riches gotten thereby.

Desire of riches waxeth insatiable.

It is a miserable thing, a rich man to be decayed Hermes: and fallne into povertie.

Of Riches.

Hee is not happy that hath riches, but hee that rightly vseth them.

The riches of the world abused engendreth pride and forgetfulness of God.

Solon.

There be three causes noted that chiefly moue mens mindes to desire these worldly goods: one is the loue of wealth, ease, mirth and pleasure. Another, the loue of worshippe, honour and glorie. The third is, the doubtfulness & mistrust of wicked and faithlesse men that are carefull of liuing heere in this life.

They be worse that be lately made rich, then they which haue beene rich a great while.

It is a foolish madnesse to thinke that rich men be happy.

He hath riches sufficient that needeth neither to flatter nor borrow.

Pithago.

The more that a man hath of abundance, So much the lesse hath he of assurance.

Suffisance is the castle which keepeth wise men from euill works.

Solon.

He is neither rich happy, nor wise, That is a bondman to his owne auarice.

Mar. Aur.

Great businesse the hart hath to search for the good of this world, and great trouble to come to them. But without comparision the greatest colour is the houre of death to depart, and leaue them.

Aristotle.

Rich men are through excessse and delicious pleasures, more foolish and corrupt then any others.

Phillip rex

Rich folke had neede of many lessons to do well.

Diogenes.

Rich men (their affliction respected) had neede many precepts and counsailes, both touching the keeping of hospitalitie, and to the exercising also of their bodies with labour, lest they should mis-

corruptly fall with consent into their fleshly mortifications of the body, and into many other inconveniences, whereof the poore man needeth not to receive any such admonition.

Treasures and falsehood seemeth to augment. Hermes.
Are euill gotten and worse spent:

Wherefore to be rich, who so doth intend,
Ought truely to winne, and duely to spend.

When should liue exceeding quietly, if these two Anaxag.
words, (mine and thine) were taken away.

Couet not to waxe rich through deceit. Pithagoras

The time and riches are best bestowed that are
employed about the seruice of God.

In thy prosperitie, and when things flow to: Tullius.
wards thee (euē in thy will and pleasure) thou
must the more earnestly flye pride, disdainefulnesse,
arrogancy, immoderation from the backe of belly,
incontinency or loosenesse of life.

Spend not to outragiously, nor be to niggardish:
thou shalt thou neither bee neede, nor in bondage to thy
riches.

Upon a couetous man riches are lost, and are be:
come pouertie to him: for he is neither the warmer, the
better fed, nor the richer for them.

Rich men without learning, are called sheepe with Diogenes.
golden fleeces.

Charge not thy selfe with taking of these vaine
goods, for thou hast so small a morzell of thy life.

The miserable rich person, the more that he en: Plutarch.
richer is in riches, the more he diminisheth in friends
and groweth in enemies to his damage.

Friendship is better then riches.

As the towner wherein men labour, waxe al:
ways richer & richer: & such as are bent to idleness

Of Riches.

and pleasure, dayly decay and come to bitter desolation: So the goods that be gotten by trauaile, study, and diligence, and so kept, shall continue and increase: but that which is euill gotten, or sodainely wonne shall euen as sodainly vanish away againe.

Socrates. Like as an arrow that lighteth vpon a stone glanceth away, because the stone lacking softnesse, peeleth not to receiue it: so the riches that fortune giueth, not guided with diligence and circumspection, vanisheth away without profit.

Aristotle. The hauing of riches is not so commodious, As the departing from them is grieuous,

Alex. Max. Many riches are no where so well laid by, and safely kept, as in the hands of his friends.

Seneca. Small expences often bled, consume great substance.

Aristotle. He which giueth riches or glory to a wicked man, giueth wine to him that hath a fever.

Plato. As a golden bangle, although it garnish an horse yet maketh him neuer the better: So although riches garnish a man, yet can they not make him good.

Boetius. Death despiseth all riches and glory, and rolleth both the rich and poore felke together.

Such as trust in their owne strength or riches, abuse and blasphemc the name of God: which hath not ben unpunished, nor neuer shalbe, in this world, nor in the world to come.

The summe of all.

Sir the perfect riches is suffisance,
Hee is more rich content with pouertie,
Then hee that hath of treasures abundance,
Which no man may possesse well with suertie.

Rich is hee that can himfelfe fatisfie,
With fewest things, which bee both safe and fure,
Where fortunes gifts are double to endure,

Of Blessednesse and misery. Cap. iiii.

That man cannot be truly blessed, in whom ver Cicero.
true hath no place.

Those men be truly blessed, whom no feare
troubleth, no penfucnesse consumeth, no carnal con-
cupifcence tormenteth or afflicteith, and who also are
not foone stirred to foolifhnesse and gadnesse.

All things truly belonging to blessednesse, doe
chiefely confift in the noble vertue of wifedome.

A man that is wile, although he fall in extreame
necessitie and pouertie, yet is he very rich, and great-
ly blessed.

That man which hath strength, beautie, comely
personage, & swiftenesse alio of body, and thereunto
likewise being added, riches, honour, rule, & great
glozie of this world: yet if he with all thefe be an
vniust man, intemperate, fearefull, and of no capa-
citie, he truly is not blessed, but most miserable.

That man is worthely counted blessed, to whom
nothing can ferme vniollerable, which may discour-
age him: or nothing fo pleasant that may pꝛoudly
puffe him vp, or make him vaine glorious.

A blessed life consisteth in the knowledge of
things, which wee doe attaine vnto by fearching
out the nature of them, and heing once obayned,
we doe condemne all worldly things, and liue in
the securitie, which is quietnesse of the minde, or is
the boorde of engodly care.

Finally, that man truly is blessed, vnto whom it Plato.

Of beginning,

Shall chance, that comming once to olde age, he then doe attaine vnto true wisdom, and fasten him selfe in true opinions.

Of beginning and ending. Cap. v.

Thales.
Hermes.

God lacketh beginning and ending.
The most gracious & mightie beginner is god, which in the beginning created the world.

Zeno.

Good counsaile is the end and beginning of good works.

Beginne nothing before thou first call for the helpe of God : for God (whose power is in all things) giueth most prosperous furtherance and finishing vnto such good acts as wee doe beginne in his name.

Aristotle.

Take good aduise ment ere thou beginne ought, but when thou hast begun, dispatch it quickly.

Beginne nothing before thou know how to finish it.

Take good heed at the beginning to what thou grauntest, for after one inconuenience another followeth.

Before any fact be by man committed, the end is first in cogitation, and last of all the fact.

Of small faults, nor letted at the beginning, oftentimes springeth mightie mischiefs.

Photion.

Not the beginning of things, but the last end, must declare whether the same were well attempted or not.

Pithago.

Many things at the beginning are counted good, which at the end are knownen to be euill.

Pompeius

The end of casuall things in the world, no man both of may know.

To have made a good beginning, is no small poe: Socrates.
tion of the worke done.

In all works the beginning is the chiefest, and
the end hardest to attaine.

It has a spot ought to bee wiped out at the first,
least with long tarrying it staine through, and be Plutarch.
worke to bee gotten out: So should dissention
be remedied at the first, that it grow not to bas-
tred.

Like as the stroke which a man seeth, may be Aristotle.
the better receiued and defended: so the mischief
which is known of before, can doe the lesse harme.

Stop the beginning, so shalt thou be sure, Horace.
All doubtfull diseases to swage, and to cure,
But if thou be carelesse and suffer them brast,
Too late commeth pleasure, when all cure is past.

Like as after the night, commeth the dewie Mar. Aur.
morning, & after that commeth the bright Sunne,
and after the Sunne commeth a darke Clowde,
and after raigne commeth fayre weather, and af-
ter that commeth lightning and thunder, and
then againe fayre weather: Even so after infan-
cie commeth childehoode, and so at the last commeth
olde age after that: and so at the last commeth
death, and after death, fearefull hope of a sure
life.

The beginning, the meane, and the end, euery
man hath.

Good respect and consideration to the end of Plato.
things, preserueth both body and soule.

When the godly shall haue their full enterance Pacuinus.
and beginning to euerslasting glorie: and make
their happy change from mortallity to immorta-
lity: and leaue the corruptible drosse of this life,

Of precepts and counsailes.

for treasures incorruptible, for golde, glorie: for sin-
ner, solace without ende: for vaine apparell, robes
royall: for earthly houses, eternall pallaces, myght
without measure, pleasure without paine, and fel-
citie endlesse: then also shall the end of the wicked
be most lamentable: then shall hastily come vpon
them their iust reward of vengeance: then shall
they with the end of this worlds vaine felicitie en-
ter into eternall dampnation and miserie, then shall
they crye woe, woe, with endlesse horrour, for their
carelesse life, and worldly securitie.

The summe of all.

God that is most glorious, was the almightie beginner
Of all that in heaven or in Earth haue their being,
Which was without beginning, he is onely helper,
& furtherer of good works, to come to good ending,
without counsell & aduisement begin not any thing
But consider well the end and weigh discretely,
For happely preferueth both soule and body.

THE ELEAVENTH

Booke.



I haue in this Booke, (which I
deuided into two parts) put toge-
ther the precepts and proverbes
of morall Philosophie, and those
both of the richest and briefest
that I thought meete. Because
I would haue them better weigh-
ed

ed and remembred, but specially put in practise, for the following of one good saying, is better then the learning of ten thousand.

The precepts of the wise.
Cap.i.

Solon

Worship God,
Reuerence thy father and mother.
Help thy friend.

Hate no man. Maintaine truth.

Swear not. Obey the lawes.

Thinke that which is iust.

Moderate thine anger. Praise vertue.

Persecute the euill with extreame hatred.

Honour thy king. Trie thy friends.

Be the selfe same that thou pretendest.

Abstaine from vice. Love peace.

Desire honour and glory for vertue.

Take heede to thy selfe, and be circumspect.

Deserue praise of euery body.

Cast whisperers and talebearers out of thy company.

Take in good worth whatsoever chanceth.

Be not high minded. Judge iustly.

Be carefull for thy householde.

Reade ouer good bookes. Do good to good people. Cleo.

Refraine from foule language.

Bring vp in learning thy children that thou louest best.

Be not suspicious nor zealous.

Vanquish thy parents with sufferance.

Remember them which haue done thee good, and forget not their benefits.

P.b.

Despise

Thales.

Of precepts and counsailes,

Despise not thine vnderlings.

Despise not other mens goods.

Runne not headlong into doubtfull matters.

Keepe thy friends goods as safe as thou wouldest
thine owne.

Doe not that to another which thou thy selfe ha-
test.

Threaten no body, for that is woman like,

Be readier to goe to thy friend in time of his misse-
rie, then in his prosperitie.

Beare no malice.

Chilon.

Use temperance. Flye filthy things,

Get thy goods iustly. Loose no time,

Use wisdom. Please the most.

Be well mannered. Suspect nothing.

Hate slander. Be not importunate.

Let not thy tongue runne before thy wit.

Proue not that which thou maiest not atchieue.

Loue as if thou wouldest hate, and hate as if thou
wouldest loue shortly after.

Pleas eery body. Hate violence.

Periander. Be alwaies one to thy friend, as well in aduersitie
as in prosperitie.

Performe whatsoeuer thou promist.

Keepe close thy misfortune, least thine enemies re-
ioyce at it.

Sticke to the truth, abstaine from vice.

Doe that which is rightfull and iust.

Giue place to thy betters, and to thine elders.

Abstaine from swearing. Follow vertue.

Moderate thy iustis and affections.

Praise honest things. Hate debate.

Be mercifull to the penitent.

Instruct thy children. Requite benefits.

Enhance

Enhaunt wise mens companie.

Esteeme greatly good men. Flye rebuke,

Heare that which vnto thee belongeth.

Be enuious to no man. Answer aptly.

Doe nothing that may repent thee.

Honour them that haue deserved honour.

Be faire speeched. Feare the officers.

Maintaine concord. Flatter not.

When thou doest amisse, take better counsaile,

Trust not to the time. Hope well.

Be seruiceable to euery body.

Take good herde to thy selfe.

Reuerence thine elders with obedience.

Fight and die for thy countrie.

Mourne not for euery thing, for that will shorten
thy life.

Get a wittie woman to thy wife, and she shall bring
thee forth wise children.

Live and hope, as if thou shouldest die immediates-
ly.

Spare as though thou were immortall.

Hate pride and vaine glorie.

Swell not in wealth. Seale by secrets.

Carry alwayes for a convenient time.

Giue liberally for thy profit.

Doe no man wrong. Auoyde griefe.

Mocke not the dead. Use thy friends.

Giue blamelesse counsaile, and comfort thy
friends.

Behold thy selfe in a looking glasse, and if thou Bias,
appeare beautifull, doe such things, as become
thy beautie: but if thou seeme foule, then per-
ourne with good manners the beautie that thy face
acheth.

Take

Of precepts and counsailes.

Talke no euill of **G O D**, but search diligently to know what he is.

Hear much, but speake little.

First vnderstand, and then speake.

Prayse not the vnworthie because of his riches.

Get by perswasion, and not by violence.

Get thee sobernesse in thy youth, and wisdom in thine age.

Pintarch. Tell not abroad what thou intendest to doe : for if thou speed not thou shalt be mocked.

Pay thy debts. Rule not thy friend.

Rule thy wife. Bee not slothfull.

If thy fellow hurt thee in small things, suffer it, and be as bold with him.

Take not thine enemy for thy friend, nor thy friend for thine enemy.

Bee not iudge betwene thy friends.

Strive not with thy father and mother, although thou say the truth.

Hermes. Reioyce not at any mans misfortune.

Let thy minde rule thy tongue.

Be obedient to the law. Hear gladly.

Attempt nothing aboue thy strength.

Bee not hasty to speake, nor slow to heare.

Wish not the things, which thou maist not obtaine.

Above and before all things worship **G O D**.

Reuerence thine elders.

Refraine thy tongue. Weake by hatred.

Bee obedient vnto thy king, and worship those that be in authority vnder him.

Love **G O D** and truth, so shalt thou save thy soule.

Enue not though an euill man prosper, for surely his end shall not be good.

Bee

Be satisfied with little, for it will increase and multiply.

Trust not to the time, for it deceiveth sodainely them that trust therein.

Alphaide no man with his misery.

Warry thy match.

Take good advisement or thou begin ought, but when thou hast begun, dispatch it quickly.

Before thou goe from home, devise with thy selfe Pithago: what thou wilt doe abroad: and when thou art come home again, remember what thou hast done abroad.

Neither flatter nor hide thy wisdom before Philotas: strangers.

Be not proude in prosperitie, neither dispaire in aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

Learn by other mens vices, how filthy thine owne are.

Moderate thy lusts, thy tongue, and thy belly.

Do not that thy selfe which thou dispraisest in another.

Couet not to waxe rich through deceit.

Aristotle.

Looke what thanks thou renderest to thy Parents and looke for the like againe of thy children.

Rule not except thou hast first learned to obey.

Peeld vnto reason. Fly euill company.

Slaunder not them that be dead.

Prepare thee such riches, as when the ship is broken, may swim and escape with their master.

Learn such things while thou art a childe, as Plato: may profit thee when thou art a man.

Endeuour thy selfe to do so well, that other may enuie thee therefore.

Spend

Of precepts and counsailes.

Spend not too outrageously, nor be too niggardish: so shalt thou neither be needie, nor in bondage to thy riches.

Hermes.

Be patient in tribulation, & giue no man cause to speake euill of thee.

Seneca.

Looke well to the sauegard of thine owne body.

Know thy selfe, so shalt no flatterer beguile thee.

Be vertuous and liberal, so shalt thou either stop the slanderers mouth, or else the eares of them that heare them.

Xeno.

Meddle not with that with which thou hast nought to doe.

If thou haue well done, thanke God: if otherwise repent, and aske him forgiveness.

Desire God at the beginning of thy works, that thou maist by his help bring them to a good conclusion.

Aristotle.

Be not in the way of hatred.

Do not that thou wouldest, but that thou shouldst.

Praise not a man except he be praise worthy.

If thou wilt correct any man, doe it rather with gentlenesse, then with violent exhortation.

Socrates.

Use measure in all things.

When thou talkest with a stranger, be not too full of communication, till thou knowest whether he be better learned then thou, and if he bee not, speake thou the boldier, else be quiet and learne of him.

Giue thy wife no power over thee, for if thou suffer her to day to tread vpon thy foote, she wil to morrow tread vpon thy head.

Aristotle.

Fixe thy will to doe iustice, and sweare not.

Haunt not too much thy friend houses, for that ingendreth no great loue: nor to bee long from thence,

thence, for that engendreth hate, but vse a meane in all things.

Trouble not thy selfe with worldly carefulnesse, Socrates.
but resemble the birds of the aire, which in the morning seeke their soode, but onely for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Wander not by night, nor in the darke.

Labour not to enforme him, that is without rea: Plato:
son, for so shalt thou make him thine enemye.

Ause not womens company, except necessitie compell thee.

Esteeme him as much that teacheth thee one word of wisdome, as if he gaue thee gold.

Swear not for any maner of aduantage. Seneca.

Affirme nothing before thou know the truth.

Beginne nothing before thou know how to finish it.

Be not hasty, angry, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Measure thy pathes and goe the right way, so Xenophon:
shalt thou goe safely.

Refraine from covetousnesse, & thine estate shall prosper.

Ause iustice, and thou shalt be both beloued and also feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemye.

Take heede to the meane that a Ielous woman Hermetus:
giueth thee.

Let neither thy beaultie, thy youth, nor thy health deceiue thee.

Of precepts and counsailes.

Aristotle. Breake not the lawes that are made for the welth of thy countrie.

Apply the minde to vertue & thou shalt be saued.

Praise nothing that is not commendable: nor dispraise any thing that is praise worthy.

Plato Trauaile not much to win that which will lightly perish.

Eniue the vertues of thy good successe.

Seneca. Tray thy seife with iustice, & cloth thee with chastitie: so shalt thou be happy, & thy worke prosper.

Enforce thee to get both wisdom and science, by which thou maist direct both thy Soule and body.

Pithagoras Endeauour thy selfe to keepe the law, that God may be pleased with thee.

Couet not thy friends riches, least thou be despised and hated therefore.

Hermes. Reproue not a man in his wrath, for then thou maist not rule him.

Reioyce not at another mans misfortune, but take heede by him that the like chance not to thee.

Stablisth thy wit both on the right hand, and on the left, and thou shalt be free.

Socrates. Giue to the good, and he will requite it: but giue to the euill disposed and he will aske more:

Be not slacke to recompence them that haue done for thee.

Isocrates. Thinck first, then speake, and last fulfill.

Accustome not thy selfe to be sodainly moued, for it will turne to thy displeasure.

Pithagoras If thou intend to doe any good, tarry not till to morrow, for thou knowest not what may chance thee this night.

Aristotle. If thou feele thy selfe more true to the King, than

than many other, and hast also lesse wages of him then they, yet complaine not, for thine will continue and so will not theirs.

If any man enute thee, or say euill of thee, set not thereby, and thou shalt disapoint him of his purpose. Diogenes.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

Love all men, and be subiect to all lawes, but Socrates: obey God more then men.

If thou wilt be counted valiant, let neither chance Plato, nor griefe overcome thee.

Giue good care to the aged, for he can teach thee of thy life to come.

Kepe lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Let no couetous man haue any rule over thee, nor peeld thy selfe subiect to courtisie, for the couetise man will defraude thee of thy goods, and couetousnesse, defraude thee of thy soule. Aristotles

Receiue not the gifts that an euill disposed man both profer.

Be sober and chaste among young folks that they Plato, may learne of thee, and among olde that thou maist learne of them.

Order thy wife as thou wouldest thy kinsefolke. Seneca.
Apply thy selfe so now in vertue, that in the time Plato to come thou maiest therefore be praised.

Think that the weakest of thine enemies is stronger then thy selfe.

Be not ashamed to doe iustice, for all that is done

Is.

with:

Of precepts and counsailes.

without it, is tyranny.

Fortifie thy soule with good works, and flee from couetise.

If thou intend not to doe good, yet at the least refraine from doing euill.

Aristotle. Giue not thy selfe much to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersitie that may afterwardees chance to thee.

Endeuour thy selfe in thy youth to learne, although it be paineful: for it is lesse paine for a man to learn in his youth, then in his age to be vncunning.

When thou art weary of study, sport thy selfe with reading of good stories.

Couet not to haue thy businesse hastily done, but rather desire that it may be well done.

Reioyce without great laughter.

Desire not to be wise in words, but in works: for wisdom of speech wasteth with the world, but worke wrought by wisdom, increaseth into the world to come.

If thou doubt of any thing, aske counsaile of wise men: and be not angry, although they reprove thee.

Worship good men, so shalt thou obtaine the peoples fauour.

Diogenes. Keepe no company with him that knoweth not himselfe.

Be not like the boulder that casteth out the flower and keepeth in the branne.

Commit not the gouernance of people to a childe, to a foole, to a couetous man, nor to any hastie person, that is desirous of reuengement.

Plato.

If thou desire to be good, indeauour thy selfe to learn to know, & to follow truth: for he is ignorant therein

therein, and will not learne, cannot be good.

Keepe a measure in thy communication: for if Aristotle thou be to briefe, thou shalt not be well vnderstand-
ed: and if thou be to long, thou shalt not be well
borne in minde.

To him that is full of his questions, giue no an-
swere at all.

Use examples that such as thou teachest may vnderstand thee the better. Pichago.

Reason not with him that will deny the princ-
pall truths.

Aristotle

Take good heed at the beginning to what thou
grauntest: For after one inconuenience, another
followeth.

If thou desire to haue delight without sorrow,
apply thy minde to study wisdom. Seneca.

Warry a young maide that thou maist teach
her good manners.

Keepe company with them that may make thee
better.

We bound vnto wisdom, that thou maist obtaine
the true libertie.

Love: if thou wilt be loued.

So liue with men as if God saw thee.

So talke with God, as if men heard thee.

Fear followeth hope, wherefore if thou wilt not
fear, hope not.

Desire not to dwell nigh a rich man, for that shall
make thee covetous.

Eschew anger, though not for wisdoms sake,
yet for thy bodely health.

If thou desire to be quiet minded, thou must
either be a poore man indeed, or else like to a poore
man.

Of precepts and counsailes.

Take no thought to liue long, but to liue well.

For so much as thou art not certaine in what place death abideth thee, be thou ready prepared in each place to meete him.

Praise a man for that which may neither be giuen him, nor taken away from him: which is not his faire house, nor his goodly garments, nor his great household, but his wit and perfect reason.

Labour not for great number of bookes but for the goodnesse of them.

Use thine eares more then thy tongue.

Desire nothing that thou wouldest deny, if it were asked thee.

Whatsoever thou wilt speake, before thou shew it to another, shew it secretly to thy selfe.

Seneca.

Whatsoever thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deed.

Let not thy thoughts depart from the truth.

Promise with consideration, & performe faithfully.

Praise little, but, dispraise lesse.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully then thou hast promised.

Such things as thou hast, vse thou as thine owne, and keepe them not as if they were another bodys.

Be gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, be slow to wrath, swift to mercie and pittie, be constant and pacient in aduersitie, in prosperitie warie and lowly.

Worship gentlenesse, hate all crueltye.

Flye and eschew thine owne vices, and be not curious to search out other mens.

Be not busie to vpbraid men with their faults, for so shalt thou be hated of euery body.

Sometime among earnest things, vse merrie conceits, but measurably.

Liue with thy vnderlings as thou wouldest thy better should liue with thee, and doe to all men, as thou wouldest be done by.

Thincke not thy selfe to be that which thou art not, nor to seeme greater then thou art in deed.

Thinck all things may be suffered saue filthinesse and vice.

Eate rather for hunger, then for pleasure and delight.

Be apt to learne wisdom, & diligent to teach it.

Be merry without laughter.

Charme thy tongue, thy belly, and thy priuities. Anachar.

Thou shalt be loued of God, if thou follow him in this point: In desire to doe good to all men, and to hurt no body.

Beleeue him not that saith he loueth truth, and followeth it not.

See that thy gifts be according to thine abilitie: Solon for if they be to big, thou shalt be thought a wasteful: and againe if they be to small, thou shalt be thought a niggard.

Let thy gifts be such as he to whom thou giuest them doth delight in.

Giue no vaine & vnnecesse gifts, as armour to wo: Seneca, men, booke to plowmen, or nets to a student.

Giue to the needy, yet so that thou need not thy selfe.

Succour them that perish, yet not so that thou thy selfe perishest thereby.

Of precepts and counsailes.

If thou bestow a benefite, keepe it secret : but if thou receiue any, publish it abroad.

Speake not to him that will not heare, for else thou shalt but bere him.

Giue at the first asking, for it is not freely giuen that is often craued.

Boast not thy self of that which is another mans.

Blame not nature, for shee doth for euery man alike.

If thou wilt praise any man because hee is a gentleman, praise his parents also. If thou praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sicknesse will make him weak. If thou praise him for his swiftnesse of body, remember that age will take it away. If for his beauty it will soone vanish. But if thou wilt praise him for manners and learning, then as much as appertaineth to a man, praise thou him : for that is his owne, which neither cometh by heritage, neither altereth with fortune, or is chaunged by age, but is alwayes one with him.

Socrates.

Flee the company of a lyar : but if thou must needs keepe company with him, beware that in any case thou believe him not.

Giue part of thy goods to the needie, so shall god increase them.

Do good works, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deeds, lest thine euill be also laid to thy charge,

Company not with him, that knoweth not himselfe.

Be not ashamed to heare the truth of whom
somet

Soeuer it be : for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou haue not so much power as to reframe thine pee, yet dissemble it, and keepe it secret, and so by little and little forget it.

Honour wisdom and denie it not to them that Pithagoras would learne, and shew it vnto them that dispraise it.

Shew not the sea fields.

Giue not to light credence to a mans words, Isocrates; nor laugh thou them to scorn: for the one is the propertie of a foole, and the other the condicion of a madman.

Thincke not such things honest to be spoken of, that are filthie to be done.

Accustome not thy selfe to bee heauie and sad, for if thou doe thou shalt be thought fierie: yet be thoughtfull, for that is a token of a prudent man.

So doe all things, as if euery man should know them, yet keepe them close a while, and at length discouer them,

Learne diligently the goodnesse that is taught thee: it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift proffered him of his friend.

Let it not grieue thee to take paine to go to learning to a cunning man: for it were great shame for young men not to trauaile a little by land to increase their knowledge, with merchants saile so far by sea to augment their riches.

Be gentle in thy behaviour, and familiar in communication. It belongeth to gentlenesse to salute gladly them that wee meete, and in familiaritie to

A. a. iij.

salute

Of precepts and counsailes.

talke with them gently and friendly.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, and keepe the bad from being thine enemies.

Use thy selfe to labour by thine owne accord, that if it chynce thee to be compelled thereto, thou waiſt away with it the better.

Performe thy promise, as iuſtly as thou wouldest pay thy debts: for a man ought to be more faithfull then his oath.

For two causes if thou be constrained, thou maieſt ſwear, as to diſcharge thy ſelfe from any great offence, or to ſaue chiefe friends from great danger. But for money thou ſhalt not ſwear any oath, For if thou doe, thou ſhalt of ſome be thought ſoſwozne: and of other ſome to bee deſirous of money.

Thinke it a great ſhame to be overcome with thy friends beneuils, as with the iniury of thine enemies.

Allow them for thy friends, that be as ioyous for thy proſperitie, as they ſeeme ſorrowfull for thy miſfortune: For there be many that lament a mans miſery, that would haue crine to ſee him proſper.

If thou doe good to the euill, it ſhall happen to thee, as it doth to them that feede other mens dogs, which barke as well at their feeder, as at any other ſtraunger.

Pithago.

Do not ſuch things thy ſelfe as thou wouldest diſpraiſe in another.

Enforce thy ſelfe to reſtraine thine euill laſſe, and follow the good, for the good mortifieth and deſtroyeth the euill.

Speake

Speake alwayes of God, and God will alwayes put good words in thy mouth.

Set thine owne works alwayes before thine eyes, Socrates, and cast other men behind thy backe.

Fixe not thy minde vpon worldly pleasure, nor trust to the world, for it deceiveth all that put their trust therein.

Be content with little, and couet not another mans goods.

Be sober in thy living, and replenish thine heart with wisdom.

Dread God, and keepe thy selfe from vaine glory.

Mocke not another man for his misery, but take heede by him how to auoyde the like misfortune.

Let no man perswade thee by flattery, to doe any euill, nor to beleue otherwise of thy selfe then thou art indeed.

Receiue patiently the words of correction, though they seeme grievous.

Feare the vengeance of god all that thou maiest, Hermes, and consider the greatnesse of his puissance and might.

Beware of spies and tale bearers.

Tell nothing to him that will not beleue thee, Socrates, nor demand any thing which thou knowest before not to be graunted.

Feare God aboue all things, for that is rightfull and profitable: and so order thy selfe, that thy thought and words bee alwayes of him: for speaking and thinking of God, surmount so much all other words and thoughts, as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should be constrained to the contrary.

Of precepts and counsailes.

Make thy prayers perfect in the sight of God, for prayer is like a ship in the sea, which if it be good, saueth all therein, but if it be nought, suffereth them to perishe.

Plutarch. Pray not to God to giue thee sufficient, for that he will giue to each man vnasked : but pray that thou maist be contented & satisfied with that which he giueth thee.

Beleeue not him which telleth thee a lye by another body, for he will in like manner make a lye of thee to another man.

If thou desire to be beloued of euery body, salute each man gladly, be liberall in giuing & thankfull in receiuing. Forget thine anger lightly, and desire not to be reuenged.

If thou desire to continue long with another man, paine thee to instruct him well in good manners.

Mar. Aur. Looke well to thy selfe, that the raigne of thy youth, and libertie of thine high estate cause thee not to commit vice.

It is a point of great folly, well to know other men, and not to know thy selfe.

Phosilid. Be not proude in wisdom, in strength, nor in riches : It is one God that is wise, puissant, and full of felicitie.

Alex. Seu. Trust rather in wisdom and prowesse, then in vnstable fortune. And desire victorie for renowne and honour, rather then for money and corrupt treasure.

Tholom. Neuer open thy gates to flatterers and dissemblers, nor listen with thine eares to murmurers.

Arasides. Neuer chuse a rich tyrant, not abhorre the poore iust man. Neuer deny iustice to a poore man for his

his pouertie, nor pardon a rich man for his great good and riches. Neuer giue for hyer, nor do good for affection, nor giue correction onely for the paine. Neuer leaue wickednesse vnchastised, nor goodnes without reward. Neuer denie iustice to them that demaund it, nor mercie to them that desire it. Neuer doe correction for anger, nor promise rewards in thy mirth. Neuer commit euill by mallice, nor anye villany for avarice. Labour alwaies to be beloued of them that be good, and to be dreaded and feared of them that be euill. Finally, be fauourable to the poore that can doe but little, and thou shalt be fauoured of God that can doe much.

When thou doest rise in the morning, determine so to passe the day following, as though at night a graue should be thy bed.

Leaue thy feeding and apparrelling thy body, be altogether referred to health and strength, and not to voluptuousnesse.

For if we will consider what an excellencie and dignitie there is in our nature, we shall quickly perceiue how foule a thing it is to ouerflow in riot, and to liue deliciouly and wantonly: and to the contrary, how honest a thing it is to lead our liues warily, chastly, sagely, and soberly. Riot to euery age is reprochfull, and for olde men most shameful.

At thy downe lying and byrissing, at thy sportyng, Mar. Au eating, and banquetting, be mindefull of God, be thankfull vnto him, and remember his benefites; not onely towards thy selfe, but also towards all mankind, euen throughout all the world.

And what so euer thou take in hand thinke Seneca.
with

Prouerbs and sayings.

with thy selfe that befoze thou end it, death may oppresse thee working.

Plato.

He that will haue glory in this life, and attaine glory after death, and be beloued of many, a feared of all: Let him be vertuous in doing of good works, and deceiue no man with baine words.

Prouerbs and sayings of the wise.

Pontenus

The euils to come, may with wisdom and knowledge be banquished and eschewed.

That Cittie is safe, whose dignities are well bestowed.

Leno.

Bribery vsed in a Cittie, engendreth euill manners, by meannes whereof, both faith and friendship are little set by.

A good Cittie should care more for vertue, then for people.

Alex. Scu.

The publike weale in the estimation thereof ought to be preferred befoze the materiall Cittie, as much as the life of men, and renowne of vertue, be of more value then stones or timber, wherewith the walles and houses are builded.

What a
Cittie is.

A Cittie is not a place builded with houses, and environed with walles, but it is a companie which haue sufficiency of liuing, and is constitute or assembled to liue well, to the example of all other. Whersfore it is the assenbly of vertuous people, and the wealth of the Cittie that maketh the Cittie.

Mar. Aur.

The great Citties full of good inhabitants ought to be praised and not the great edifices.

He is not to be counted strong that cannot as way with labour.

Rich must needes pleasant, for it is the medicine

cure of all diseases that are in labour.

That thing cannot long endure that wanteth his naturall kinde of rest. Ouid.

As the body being alwaies oppressed with labour, looseth his strength, and so perisheth: so doth the minde of man, oppressed with cares and pleasures of this world, loose her force, lust and desire that she had to the rest to come of eternall life.

It is a signe of a mightie noble courage, to set little by great and mightie things.

Though that all new chaunces causeth present Mar, Aunty new thoughts, yet thereby commeth more cause of stedfastnesse in the time to come.

He is very valiant, which neither reioyceth much Seneca. nor sorroweth out of measure.

That which a man hath accustomed long time, Plato. seemeth pleasant, although indeed it be painefull. It is as difficult to breake a custome long vsed, as to change or alter nature.

Custome is as it were another nature.

Manners are more requisite in a child, then playing vpon instruments, or any other vaine kinde of vaine pleasures. Aristotle

Man is the measure of all things.

Excesse eyther hurteth or profiteth nothing.

A solitarie man is a God or a beast.

Musicke is good to refresh the minde, and to passe forth the time, and it is a great help to good pronounciation, and therefore children ought to learne Musicke. Claudian
Aristippus
Musicke

When a man doubteth of doubtfull things, and is assured of them that be euident, it is a signe of good vnderstanding.

Much running maketh great wearinesse.

Plato.

See

Prouerbes and sayings.

Mar. Aur. He findeth fetters that findeth benefits.
Our custome is to receiue forthwith and merily,
and to giue slowly with euill will, and repen-
tance.

He is as much a theefe that stealeth openly, as
he that robbeth piously.

Such as be borne deafe or blinde, haue thet in-
ward power the more perfect.

Horace. There is no greater victory, then for a man to
banquish himselfe.

He that neglecteth wife and children, deprieth
himselfe of immortallitie.

Chilon. Men should rather be drawen by the eares, then
by the clothes, that is by perswasion, and not by
violence.

Where sensualitye reinieth, reason taketh no
place.

Iustinus. Peace and concord cannot long time indure a-
mong those men which know not to whom honoz &
reuerence is due: for whereas all men be like, there
is neither wealth, nor vertue, but contention, and ha-
tred, which is the matter and ground of all calam-
ities and mischieses.

Alex. Scu. Of all things (in this life) pertaining to mans
commoditie, of what nature or condiction so euer
they bee, none is more excellent and worthy to be
had in estimation and honour, then the vertue of
peace, which of all men ought to be commended
and sought for.

The great signe and strong pillar of peace, is to
put away the perturbours of peace.

A little cannot prosper when an Oxe is sold for
lesse then a fifth.

Much babling is a signe of small knowledge.

bee

He that helpeth the euill hurteth the good.
 Hope of reward maketh paine seeme pleasant.
 Experience is a good chastisement.

It is better to seeke and not to finde, then to finde and not to profit. Demosth.

He hath helps in aduersitie, which lendeth in prosperitie.

Little things by concord increaseth, and great things by discord decreaseth. Salust.

Without harmonic nothing is firmly or pleasantly : and by concord or discord publike weales do stand or decay. Alex. Scu.

Amans life doth neuer retourne thither againe, from whence it departed.

As life once lost neuer tourneth : so if a man loose once his fidelitie and credit, he shall neuer get it againe.

Beware hard things, that thou maiest beare easie things the lighter.

Beware incommodie, to the intent thou maiest carry away commoditie.

A grave & sad minde hath no wauering sentence.

He is happy whom other mens perils maketh wary.

A thing done the foole knoweth : but a wise man considereth things before they come to passe. Hermes.

A discommoditie well couched ought not to be feared. Tullius.

Three things are here to be noted, that is to say, Sigism.
 in acknowledging things well done, not onely to reioyce in them, but also to doe the like, and follow them : the second is in sadde things and heauie, to be sadde and sorry for them : the third, in euill and peruerse acts and beware and eschew them.

Dissemble

Prouerbs and sayings.

Xenoph.

Dissemble with dissemblers, namely, where singleness will not take place.

There is an alteration of all things.

Saust.

There is nothing among men perpetual, nor nothing stable, but all things passe and repasse, euer like vnto the flowing and ebbing of the sea.

The law is generall, which commandeth to be borne and to die.

Aulus. Ge.

Counterfacted things will sooner returne againe to their owne nature.

Alex. Scu.

Diuers condicions can neuer toyne hearts in a feruent affection.

Riotous liuing and praisse cannot be coupled together.

The end of a riotous liuer and prodigall spender, is commonly beggery.

He that looketh for profit, may not flie from labour.

Aristotle.

Leasure and tract of time engendreth prudence.

Leasure maketh that we doe nothing rashly.

Terence.

When that thing cannot be done that thou wouldest, seeke and compasse that thou knowest may be brought to passe.

Pithago.

Digge not fire with a sword, labour not in vaine nor goe about the thing & in no wise can be brought to passe.

Cleane keeping of the body (delicate nicetie of meates and drinks laid a part) doth greatly both maintaine the health of the body, and much comforteth the wit.

Tullius.

The fairest body is nothing else but a very dung hill couered in white and purple.

Refuse the familiaritie and acquaintance of him whose company thou seest honest men to eschew.

Nothing

Nothing is profitable that is not honest.

Periander
Theophr.

Time is the most precious and louely thing that can be spent.

The time is glorious of him that gloriously spendeth it: and the time is accursed that is wickedly spent & passed over without the profit of others suggestly in ignorance like to brute beast.

It availeth much to all estates, and specially to Princes, and to such as be in authoritie, to reade histories, wherein they may learne to beware, foresee and avoide all such inconueniences as they shall there reade and vnderstand, oftentimes to chaunce in such common wealths as be viciously and corruptly gouerned. For the same chances daily happen (albeit the persons now and then bee chaunged in the common weales) neuerthelesse, as pertaining to the similitude of the businesse and trouble, the world remaineth the world, and like vnto it selfe.

Histories is a treasure which ought neuer to be out of our hands: that thereby being aided: wee may the more commodiously and with speede handle such businesse, and the like chaunces in the common weale: forasmuch as the causes oftentimes chaunceth alike. Thucidi.

Examples are to be found in histories conuenient for every man privately in his degree: As the obedience of the subjects due vnto magistrates, and to such as be in authoritie: and that they neuer escaped unpunished, which haue disobeyed and rebelled against them.

As in every arte parents are giuen to followe, Alex. Sen., even so in histories, be painted before our eyes examples of all kindes of vertues.

Prouerbs and sayings.

Alex. Scu.

Whiles power with pleasures getteth great acquaintance, vertue is vnknownen and in the court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that he ough to be despised.

Many labour to deliuer themselves from contempt, but moze study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Justice, grudging at labours, desirous of pleasures, and ingrate against benefites. If a manne be with them familiar and homely, he shall alwayes finde them churlish and sturdy. If he doe change his copie and become towards them more straunge of countenaunce, more rare in speaking, more selde in pardoning, or more quicke in reuenging, they without waying their due desert, or confessing their beastly folly, swell bp in pride, kinde disdain, stirre bp strifes, awake mischiefes, and in such wise work their intent that in the ende (by due Justice) where they maliciously and most beastly seeke to disquiet others, they themselves sustaine the grieve.

Seneca.

Where there is suspicion, the life is vnpleasant.

With great perill is that kept that is desired of many.

There liues be naught, that thinke they shall ever liue.

There is one way to goe surely (that is) to sit little by things worldly, and a man to holde himselfe contented onely with honesty.

Aug. Caf.

There is no grieve in lacking, but where there is inordinate desire in hauing.

Ambition and striving for worldly honour and promotion, is a very miserable thing, sheweth of continuance, and hath never euill ende. Tullius.

The eye can nothing offend, if the minde would rule the eye.

Every lightnesse done in youth, breaketh downe a loope of the defence of our life. Mar. Aure.

When the vicious manne is laid in his graue, his wickednesse is ended, and may then neuer correct himselte.

He deserveth great chastisement, that with fearefull hardinesse (as a foole) determineth himselte in high and difficult things, with bally and sodaine counsaile.

He perisheth not soone by fall, that before feareth to fall.

A good Captaine ordereth his men better by keeping them from euill doings, then by grievous and sore chastisement.

In a captaine or leader of an armie, there ought to be foure things: that is, knowledge in warre, baltannesse, authoritie, and felicitie. Tullius.

Frame shall neither profit the wicked person nor infamie hurt the good.

A good fame euen in darkenesse, loseth not her Pithologie beaurie and renowne.

Infamy alwaies enucth arrogance.

Danger commeth the sooner, when it is not palled on.

There is no end appointed vnto the study of wiss, Vale, Ma: home in this world, but it must be ended together with life.

There are two things that a man ought to be in a mans remembrance during his life: that is

Prouerbs and sayings.

to say, how he may thincke well, and doe well.

They that trust much to their friends know not how shortly teares be dried vp.

Alex.Scu. Good debtors oftentimes spared, become euill payers, and small iniuries oftentimes pardoned: maketh of neighbours pernicious enemies.

Thales. The deepenesse of good wils ought to be wonne with the deepenesse of the hart, some with gifts, some with words, some with promises, and some with fauours.

Waine men with vaine words, shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden of.

Seneca. Whanne can better suffer to be denied then to bee deceiued.

Galarius. Doctrine is of such puissance, that in good men it is an armour of vertue: but to vicious and corrupted persons, a spurre to doe mischief.

Contention, emulation, backbiting, and vaine desire of gloze, must be eschewed.

A man that is alway well occupied ought euer to be reputed as good, and the idle man without further inquirie ought to be condemned as nought.

It is an vnfallible rule, a man giuen to exercises is vertuous, a one giuen to loytering and idlenesse, is a vicious person.

No man of what condition soeuer he be, except he haunt and haue one thing or other in some ordinate exercise, shall haue his body lusty, and his spirit quick, but shalbe accloied in all things, and wander from streete to streete like a bacabond.

Tullius. A come field, or wast being neuer so fertile, without true exercises, may neuer be fruitful.

A good minde neuer assenteth or lendeth his service to him that erreth from the path way of good manners.

He that hath good hands, must needs haue good customes.

All things that are desired of men, they attayne by trauaile, sustaine with thought, and depart from them with great annoyance.

We are not so brought vp by nature, that wee should seeme to be made for harme, and solace, but rather for grauitie, and for some studies more serious and waightie. Tullius.

Where a man (in a common wealth) hath many matters to order of sundry effects, it fareth with him as it doth with a mannes stomache: for the stomache receiveth meates diuerse in qualities and effects: which altogether cannot bee by one mans nature, duely concoct and digested. Alex. Sev.

He that is perfectly wise, sporteth in this world with trauailes, and in trauelling in bookes is his rest.

The more thou transposhest thy selfe for things corporall and earthlie, vnto things celestiaall & heauenly, the more perfect and godly life shalt thou leade.

Wodely works be vnlawfull, except they haue sauce from the heart.

He is a double offender, which taketh the name of god in vaine, and deceiveth his neighbour.

The punishment of perurie, by Gods law is death, by mans law perpetuall infamie. Tullius.

The practise of pcurie is bitterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to be among people that doe

Prouerbs and sayings.

line in mutuell concord: but most speciall among
them which lue vnder one obedience, and vnder
one law or pollicie.

Saines with an euill name is damage and losse.

There is no greater paye, then when the hart
is deferred from that which it longerth for to haue,
Difer damage before this lucie.

After the vnlawfull winning of the Fathers,
there followeth the full losse to their children.

Mar. Aur. A false reproch and vnguiding is a malicious
leasing.

The helis mourning is vnder a visour, a laugh-
ing, he bewyleth the death of his testatour or
successour in outward semblance, but inwardly
he laugheth.

The outward things which the eye of man ones
ly beholdeth, are but weak and vncertaine tokens
of the inward secrets.

Iulian. Such as procure and search the death of man
pauely, the law punisheth more cruely.

Alex. Scu. Nothing auailth the mallice of tyrants against
innoents and good men, where the almightie God
will not haue them perish.

And is oftentimes proued, that they which de-
fire the destruction of other, procure their owne
death.

Tiranny in Princes, ought euer to be had in
extremie detestation.

If thou maist not cleerly escape out of perill,
chose rather to dye honestly then to lue shamefully.

Socrates. It is sweet and decent to die for the country.

Great Cities full of good inhabitants, ought
to bee praised, and not the great and gorgeous
buildings.

Helſeloue otherwhyles ſo blindeth the ſences of Tullius. many, that they (indeed) not well weighing what they be of themſelues but rather baineſly flattering themſelues, doe conceiue ſuch opinions in themſelues, that they thinke all men ſhould wortheſe glozie in them. Wherof doe ſpring and flow ſooth innumerable offences, when men puſt vp with opinion, be ſhamefully ſcornd, and wrapped in fooliſh errors.

Perfect felicitie is the uſe of vertue.

Aristotle.

It is a great ſhame to ſay, and no leſſe infamie to dooe, that the goodneſſe and trauailes of the ancients in times paſt, ſhould now in theſe dayes bee touned and conuerted to follies and preſumption.

Mar. Aur.

It is better to die a wiſe perſon and vertuous among godly and wiſe men, then to liue viciouſly in ignorance among the common ſort of men.

It is a thing conſonant to reaſon, that they that be good among ſo many euill in this life, ſhould be greatly honoured with God after death.

One day deemeſt another, but the laſt day giueth Plinius. juſt iudgement of all that is paſt.

As we are ſet in diuers pleasures by our vice, Mar. Aur. ſo we fall houſely into diuers miſeries, and are noted to our great infamie and ſhame.

We ſee God diuerſe times to diuerſe perſons forbear diuerſe ſinnes a great while, but at the laſt vnwares we haue ſcene them all chaſtiſed with one onely chaſtiſement.

When by whom we be hoſt, be of ſo euill diſpoſition, and the world ſo ſterce & cruell, with whom we liue, and the giſding ſerpent. Fortune, ſo full of popſon, that they hurt vs with their ſeete, and bite vs with their teeth, and ſcratch vs with their

Pithie Meeters.

navies, and swell as with their popson, so that the passing of this life is nothing lesse then taking of death.

Salust,

The help from GOD is not onely gotten with wishes and prayers, but also by vigilant studie, diligent executing, and by wise counsailling, all things other while come well to passe.

THE TWELFTH

Booke.

Of pythic meeters of diuerse manners, of Pro-
uerbes and semblables :

Wherein chiefly consisteth mans
happy lyse in this world.

My friend, the things that doe attaine,
the happy lyse, be these I finde :
The riches left, not got with paine,
the fruitfull ground, the quiet minde.
The equall friend, no grudge and strife,
no charge of rule nor governance,
without disease, the heathie lyfe,
the household of continuance.
The meane dyet, no daintie fare,
wisdomme loyned with simplenesse.
The night discharged of all care,
where wine the wit doth not appesse.
The faithfull wife without debate,
such sleep as may beguile the night,
Content thy selfe with thine estate,
neither with death, nor feare his might.

Pithagoras

Pithagoras.

When a reasonable soule from vertue flyeth,
It waxeth beaſtlike, and naturally it dyeth,
For as the ſoule giueth life to the coarſe,
So iuſtice in the ſoule, is cauſe of liuely force.

Plato.

To ſuch as cuſtome diuine meditation,
This life is a thing of ſmall reputation.

Hermes.

Luſt, pleaſure, and worldly vanities,
Doe cauſe the ſoule all vertues to diſpiſe.

Ariſtoele.

Bleſſed is the ſoule which doth not tranſgreſſe,
Her makers law, through worldly ſubtiltie:
But alwayes mindfull of his bleſſed ſtate.
Contemnes the world, and ſinfull luſts doth hate.

Pithagoras.

He is not wiſe which knoweth he muſt hence,
In worldly buildings maketh great expence:
But he that buildeth for the world to come,
Is wiſe; expend he neuer ſo great a ſumme.

Thales.

He that moſt breedeth to breake Gods beſt,
Is he that loveth, and ſerueth him beſt.

Ariſtoele.

He that loveth the world hath trouble and care,
But he that hateth, hath quiet and welfare:
Who ſo then deſireth to liue moſt at reſt,
Muſt moſt fly the world, and meyle with it leaſt.

Pithagoras.

This worldly wealth, that men ſo much deſire,
May wel be likened to a burning fire:
Whereof a little can doe little harme,
But proſt much our bodies well to warme.

B b. b.

But

Pithie Meeters.

But take too much and suerly thou shalt burne,
to too much wealth, to too much woe doth turne.

Socrates.

This worlds fond loue doth make a man
so deafe, so blinde, so dumme:
that heare, that see, nor as he be can,
where wisdom is become.

To enue the he maketh him th'all,
to trouble, care, and dread,
withdraweth his hand, his hart, and all,
from euery heinous deede.

Seneca.

With we are brueraine where death will vs meet,
and certaine that alwaies he followeth at our feet:
Let vs in our doing be so wise and steadie,
that where euer he meet vs, he may finde vs ready.

Seneca.

Death is the ender of all tribulation,
and therefore to wise men a great consolation.

Socrates.

For doing wrong and mischieuous deedes,
the soule after death must bee punished needes:
For G D D is not G D D except hee bee iust,
and iustice to all things thei due render must.

Socrates.

Take euer of G D D, and hee will procure,
to fill thee with wisdom and wares that bee pure,

Aristotle.

To worldynesse who so doth giue his minde,
of these griefes shall bee full sure to finde:
the losse of things which hee shall neuer haue,
a losse of that which gladlyest hee would craue.

Hermes.

The world was of God created in deed,
a place of pleasant reward of meed:
Wherefore such as in it for truth suffer trouble,
with top no doubt is he, recompenced double.

Aristotle.

Better it is to die the soules life to save,
then to loose the soule, the bodys life to have,

Socrates.

The soules of the righteous shall after the course
of this life, have better, but the wicked worse:
For right it is that what we heere embrace,
be giuen vs double in another place.

Hermes.

Of bodily imprisonment sickness is the chiefe,
but the gail of the soule is sorrow and griefe.

Seneca.

It is better to have the soule garnished with vertus,
then the body decked with purple, gold or blew.

Plutarch.

As excess of wine oppresseth the minde:
so worldly pleasure maketh the soule blinde,

Seneca.

Wisedome, knowledge and vnderstanding,
are the soules most gorgeous clothing.

Plato.

Woe to the soule which wanteth grace,
to returne home to her state and place:
whom filthie works, and bodely offence,
excludes & keepes downe from gods holy presence.

Socrates.

Prayer to god is the onely meane,
to preserue a man from a wicked queane.

Xenoph.

In

Pithie Meeters.

In place where men of god common euer.
fooles become wise, and the wise wiser.

Plato.

When naughtie rulers, and wicked people die,
then are all good men safe and in suretie.

Socrates.

It is wisdom, yea wisdom that maketh the wise,
all troubles, all torments, yea and death to despise:
Therefore ought wisdom of all to be embraced,
a meane whereby death and all feare is defaced.

Cicero.

Of all worldly comforts true friendship is chiefe,
because it is alwayes our speciall reliefe:
In wealth and in woe, a stay strong and stable,
and also to mankind, a good most agreeable.

Isocrates.

To himselfe and his friend a friend must be one,
for a friend is ones selfe in another person.

Pithagoras.

These troublesome words, thine, mine & our owne,
(the cause of all strife) with friends are unknowne,
The title of ours none counteth ought his,
for all things are each mans, wher true friendship is.

Socrates.

Such things as are noyfull, uncomely, and nought,
are easily attained, yea, or they be sought:
But wisdom and honour, with other such like,
are hard to be gotten howsoever we seeke.

Plato.

Who so for friends, and true friendship watches,
must seeke it of such, as may bee his matches:
For he that of another any friends procureth,
may chance finde freindship, but not that indureth.

Aristotle.

Although many wicked in one may agree,
yet cause they no friendship, but conspracie:
For friendship is a vertue by nature so cleane,
as can with the vicious be mixt by no meane.

Plato.

Between Lord and servant no friendship may fall
because their estates are to far unequal:
Yet such they be men good friends they may be,
because that in manhood they both do agree.

Seneca.

Who so denies his friend his aide,
the while he is well taken:
Shall at his most need be denyed
their helpe, and quite forsaken.

Tullius.

In trouble, sorrow, aduersitie and griefe,
friends are a comfort, a refuge and reliefe:
Likewise in wealth, a pleasure and treasure,
to be partakers of any kinde of pleasure.

Plato.

By bearing good will first fauour both grow,
through use whereof, sweete friendship both follow.

Aristotle.

The friendship that is between good men engendred
can bee by no meanes broken or ended.
wherefore he that doth from friendship dissent,
is nought by nature, and was a friend neuer.

Ennius.

Whom men doe feare they hate, & whom they hate,
they wish to die, or perish from his state:
who therefore longs long time chiefe rule to beare,
must get mens loue, with fauour not with feare.

Socrates.

Close

Pithie Meeters.

Gloze of good deedes by the father done,
is the best inheritance that he leaues his sonne,
which who so doth by his vicious life, appaire,
bewraies himselfe a bastard and vniorthie heire.

Tullius.

He cannot be counted a liberall giuer,
which hath not bene also a liberall getter :
For true liberalitie is to help many,
and in getting wherewith, not to hurt any.

Seneca.

Who so desireth to liue without care,
ought slowly to spend, and swiftly to spare :
For at the bottome to leaue is but haine,
where both the least part, and worst doth remaine.

Hocrates.

By wine beaultie sadeth, and age is defaced,
Dymche maketh forgotten that late was imbraced.

Socrates.

He that to wrath and anger is thrall,
ouer his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,
for that sufficeth to anger the enuious.

Pithagoras.

The more a man hath of abundance,
so much the lesse hath he of assurance.

Socrates.

The friends whom profit or lucre increase,
when substance faileth therewithall will cease :
But friends that are coupled with hart & with loue
neither feare nor fortune, nor force may remoue.

Mufonius.

If that in vertue thou take any paines,
the paine departeth but vertue remaines :

But

But if thou have pleasure to doe that is ill,
the pleasure abateth, but ill carrieth still.

Solon.

If that by desente things be decreed,
to labour to shunne them is paine lost indeed:
But if that the chaunce of things be vnset,
it is folly to feare that, we know we may let.

Plato.

It is the part of him that is wise,
things to foresee with diligent aduise:
But when as things vnluckely do frame,
it becommeth the valiant to suffer the same.

Hermes.

If not for to speede thou thinck it a paine,
will not the thing, that thou maist attaine:
For thou and none other, art cause of thy let,
if that which thou maist not, thou trauaile to get.

Plato.

To faine, to flatter, to glose and to lye,
require colours and words faire and lye:
But the bitterance of truth is so simple and plaine,
that it needeth no study to forge or to faine.

Horace.

To the auaricious is no suffisance,
For couetous increaseth as fast as his substance.

Solon.

He is neither rich, happie nor wise,
that is a bondman to his owne auarice.

Pithagoras.

To strike another if thou pretend,
thinke if he stroke thee, thou wouldst the defend.

Solon.

To beasts much hurt hapneth because they be dum,
but much more to me by means of speech haue come

Thales

Pithie meeters.

Thales.

All enuious harts with the dead men depart.
But after death dureth the slaunderous darr.

Hermes.

He that at one instance another will defame,
will also at anothers to the last doe thee the same,
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Plato.

With making of manners in company doth lye,
Enhaunt the good, and the euill see thou flye,
But if to the euill thou needes wilt resort,
returne betimes for feare thou come to thyort.

Isocrates.

Loue betweene wise men by effect may fall,
but not betweene fooles though folly be equall,
For witte goeth by order, and may agree in one,
but folly lacketh order, so that concord is none.

Socrates.

He that of all men will be a correctour,
shall of the most part win hate for his labour.

Pithagoras.

They that to talke of wisdom are bent,
not following the same are like an instrument:
Whose pleasant sound, the hearers doe delight,
but it selfe not hearing hath thereby no profit.

Pithagoras.

Beware of thine enemy when he doth manace,
and trust thou him not, if faire seeme his face,
For Serpents neuer so deadly doe sting,
as when they bite without any hissing.

Plutarch.

With the world vnder doth oft ebbe and flow,
it behoueth a wise man all times to know:

And so for to saile, while he hath faire weather,
that h̄ haven may keep him, whē hold may no anker.

Diogenes.

Of a churlish nature proceedeth soule language.
But faire speech is a token of a noble courage,

Anacharsis.

A friend is not knowen, but in necessitie,
for in time of wealth, each man seemeth friendly.

Socrates.

Wisdomme and science which are pure by kinde,
should not be written in bookes but in minde :
For wisdomme in bookes with the booke will rot,
but wit in minde, will neuer be forgot.

Seneca.

For couetous people to die is the best;
for the longer they liue, the lesse is their rest :
For life them leadeth, their substance to double.
where death them dischargeth of endlesse trouble.

Antisthenes.

Men ought not to weepe for him h̄ guiltlesse is slain
but for the tear, which quicke both remaine :
For to die guiltlesse, is losse but of body,
but bodie and soule both, are lost of the guiltie.

Xenocrates.

Of works begon, when goodnesse may breed,
we should with all swiftnesse, devise to proceede :
But if by our works may grow any ill,
we should be as swift to conquere our will.

Socrates.

What euer it chance thee of any to heare,
thine eye not consenting, beleene not thine eare :
For the eare is a subiect full oft led awry,
but the eye is iudge, that in nothing will lie.

Seneca. Boetius.

Pithie Meeters.

Wisedome and honour most commonly be found,
in them that in vertue and goodnesse abound :
And therefore are better then silver and golde,
which the euill commonly most haue in holde,

Xenophon.

If that it chance thee in war for to fight,
More then to wit trust not to might :
For wit without strength much more doth preuail,
then strength without wit to conquere in battaile.

Aristotle.

Both hatred loue and their owne profit,
cause Iudges oft times the truth to forget :
Purge all these vices therefore from thy minde,
so shall right rule thee, and thou the truth finde.

Plato.

Although for a while thy vice thou may hide,
yet canst thou not alwayes keepe it vnspide :
For truth the true daughter of God and of time,
hath swozne to detect all sinne vice and crime.

Plato.

Happy is that realme that hath a King,
Endued with wisedome vertue and learning :
And much unhappy is the realme and prouince,
where as these poynts doe lacke in their Prince.

Plutarch.

To whatsoeuer the king doth him frame,
His men for the most part delight in the same :
Wherefore a good king should vertue insue,
To giue his subjects example of vertue.

Socrates.

Almes distributed vnto the indigent,
Is like a medicine giuen to the impotent :
But to the vnneedle a man to make his dole,
Is like the ministring of plaisters to the whole.

Pithie

Pithagoras.

Better it is for a man to be mute,
Then with the ignorant much to dispute :
And better it is to live solitarie,
Then to enhaunt much euill company.

Plato.

That thing in a realme is worthy reuolue,
Which raiseth vp right and wrong beareth downe.

Seneca.

Goodnesse it selfe doth men declare,
For which many more the better doe fare.

Socrates.

Unhappie is he wheresoeuer he become,
That hath a wit, and will not learne wisdom.

Of Parables and Semblables, Hermes,
Socrates, Plato.

Like as a Surgeon paineth so: his patients
bodies with launcing, cutting and searching, pu-
trified members: euen so doth the mind of man
afflict and vex his brutish soule that it might by such
meanes be rid from voluptuousnesse.

He that being reprov'd, departeth immediately
hating his counsellor, doth as a sicke man which as
soone as his Surgeon hath cut his ulcer, goeth his
way, not tarrying till his wound be dressed and his
griefe asswaged.

As plants measurably watered, grow the better,
but watered too much, are drowned and die: so the
minde with moderate labour is refreshed, but with
overmuch is better pulled.

Like as a ship that hath a fire under, may be safe
in any place: right so the minde that is ruled by per-

The Parables.

test reason, is quiet euery where.

As fire smoketh not much, that flameth at the first blowing, so the gloze that shineth at the first, is not greatly enuied at, but that which is long in getting, enuie alwaies preuenteth.

Like as a good Musitian hauing any key or string of his instrument out of tune doth not immediately cut it off and cast it away, but either with straining it higher, or slackning it downe lower, by little and little causeth it to agree: So should rulers rather reforme transgressours, then to cast them away for euery trespasse.

Like as thap that tast porsion, destroy themselves therewith: so he that admitteth a friend before he know him, may hurt himselfe whiles that he profiteth him.

Like as the bitternesse of the Willow tree taketh away the sweetnesse of the sweetest honie: so euill works destroy and take away the merit of the good.

Like as a vessell is knowen by the sound, whether it be whole or broken: so are men proued by their speech, whether they be wise or foolish.

Like as a crazed shippe by drinking in of water, not onely drowneth it selfe, but all other that are in her: so a ruler by using viciousnesse destroyeth not himselfe alone, but all other besides that are vnder his gouernance.

As it becommeth the people to be obedient & subiect vnto their Lord & king: So it behoueth the king to entend diligently to & weake a gouernance of his people, & rather procure their profit, then his owne pleasure. For as the soule is joined with the body, so is a king united with his people.

As no Physitian is reputed good, that healeth another, and cannot heale himselfe: so it is no good gouernour that commaundeth other to auoide vices, and will not leaue them himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge: so ought Rulers of Citties to be chosen for their wisedome and learning, rather then for his dignitie and riches.

As a man in a darke caue may not see his owne proper figure: so the soule that is not cleane and pure, cannot perceiue the true and perfect goodnesse of almightie God.

As the goodnesse of wise men continually amendeth: so the malice of fooles euermore increaseth.

As libertie maketh friends of enemies, so pride maketh enemies of friends.

As they which cannot suffer the light of a candle, can much worse abide the brightnesse of the Sun: so they that are troubled with small trifles, would be more amazed in waightie matters.

Like as the saueur of harraine, is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Anaxagoras, Aristippus, Alexander,
Solon, Marcus Aurelius,

AS God is naturally most louing, pittifull and alwayes hath the name of mercie and pittie: so are we alwayes most vnhinde, euill & wicked and our wicked & shamefull words deserue alwayes to haue most bitter and grievous chastisements.

Eccl. iij.

God

Of Parables,

God in his chastisements, as hee that giueth a blow to another, the higher that he lifteth his hand the greater is the stroke on the cheeke. Semblably the more yeares that he forbeareth our sinnes, the more afterwards he hurteth vs with grievous paines.

Like as when a great and sumptuous building will fall, first there falleth some stone: in like manner there was neuer cittie or countrey, that had any great plague or vengeance, from God salue vpon them in their time, but first they were threatened and admonished with some token, signe, or prodigie from heauen.

As the idiot or foolish man keepeth his diet from bookes and reflecteth vpon the onely pleasure of meat, so the wise man in comparison) abhorreth meate, & draweth to his bookes.

As the slothfull man is tamed and made lesse then a man by his negligence, so certainly blessed is he that is not contented to bee a man, but if he procure to be more then a man, by his vertue and diligence.

The simple Doe or Sheepe are more worthy their liues, then the idle and malicious ideot, for the beast liueth to the vtilitie of diuers, without dooing damage to any other, but the idle and foolish ideot liueth to the damage of all other, and without profit to any person.

Like as riches with thought nourisheth covetousnesse: euen so poverty the enuious nourisheth enuie.

Like as the wicked and malicious person is most hardie to commit greatest crimes: so is hee most cruell and ready, wickedly to giue sentence against

gainst another for the same offence.

We regard our owne crimes as thorow small nets, which causeth things to seeme the lesser : but wee remember the faults of other in the water : that causeth things to seeme greater then in deed they be.

As the greene leaues outward sheweth that the tree is not drie inward, so the good works openly notifieth the inward hart secretly.

As we see the trees when the fruits are gathered, the leaues fall, and when the flowers dye, that then more greene and perfect are the rootes : even so, when the first season of youth is passed (which is the Sommer time, then commeth age called winter) and puttifieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the vines of hope dyed outward, then it is right that much better the roots of good works within be good.

As much as the shame of sinne ought to be fled of them that be good : euen so much is praise the infamie of the euill.

As we eate diuers things by morsels, which if wee should eate whole would choake vs, so by diuers dayes we suffer trauailes, which altogether, would make an end of vs in one day.

As in all artes a man is contented at the last: so at the last be they neuer so sweet they turne to wearinesse.

In all naturall things nature is with right little contented, but the spirit and vnderstanding is not satisfied with many things.

Like as it is necessarie first to dispoyle the opilations & lets of the stomacke, to the intent the medicines

Of Parables,

cines may profit them that be sicke : so likewise none can conveniently giue his friend good counsell except he first shew him his griefe.

As sinne is naturall, and the chastisement voluntary : so ought the rigour of iustice to be temperate, so that the ministers thereof should rather shew compassion then vengeance, whereby the trespassers should haue occasion to amend their sins passed, and not to reuenge the iniurie present.

Though the wood be taken from the fire and the embers quenched, yet neuerthelesse the stones oftentimes remaine hot and burning, so the flesh though it be chastised with hot and drie maladies, or consumed by many yeeres in trauaile, yet concupiscence abideth still in the bones.

Ofen times some wholesome flesh (for meate) corrupteth in an vnwholesome pot, and good wine sometime saoureth of the foyl : euen so, though that the workes of our liues be vertuous, yet shall we feele the stench of the weake flesh.

As arrogancie, pride and presumption is notably hated of God, and had in derision euery where among men : so contrariwise, lowlinesse, meekenesse and an humble spirit, purchaseth both the fauour of God, and knitteth vnto man, the beneuolence of man.

As the knowlege of God ought not to bee vnperfect or doubtfull, so prayer should not bee faine or slacke without courage or quickenesse.

As that bodie is nere vnto health, which (though it bee wasted) is yet free and out of the daunger of noysome humours : euen so is the mind more receivable of the benefit of God, which is not yet inquinate or defiled with greuous offences,

offences, though shee yet lacke true and perfect vertues.

It is naturall for the body to die, which if no man kill, yet needes must it dye, but the soule to die is extreame miserie. Our hartts arise and grudge at the remembrance of the death of the body, as a terrible and outragious thing, because it is seene with the bodely eyes: but the soule to dye, because no man seeth and few beleue, therefore very few feare it. And yet is this death much more terrible, and cruell then the other, even as the soule passeth the body, or as God excelleth the soule.

As the body is visibler, mortall, limptly and heauie, and delighteth in things visibler and temperall, and sinketh alwayes downeward: so the soule being intelligible of her celestiall nature, enforceth vpward with great violence, and with a terrible best striveneth and wassleth with the heauie burthen of the earthely body, despising things mortall, and seeketh things permanent and immortall,

Aristotle, Plutarch, Seneca.

LIke as it is a shame for a man which would hit the pike, to misse the whole But: euen so it is a shame for him that desireth honour to faile of honestie.

As a scar giueth vs warning to beware of wounds: so the remembrance of euils that are past, may cause vs take the better heede.

As the complaints of children may be soone appeased, so small afflictions banish lightly.

He that bringeth an infirmed body to a balme or to any voluptuousnesse, is like to him, which brings

Of Parables,

geth a broken ship into the raging seas.

They which goe to a banquet onely for their meates sake, are like them which goe onely to fill a vessell.

Seruosants when they sleepe leaue not their maister, and they that be bound forget their fetters, in sleepe vicers and sores leaue smarting, but superstition alone vexeth a man when hee sleeperh.

Like as they iudge worse of a man, the which say that hee is wrathfull and vngenerous, then if they denied him to be aliue: so they thinck not so euill of God, which say there is no God at all, as the superstitious, which say God is froward, & full of wrath and reuengeance.

As a vessell cannot be knowen whether it be whole or broken, except it haue liquour in it: so can no man be thoroughly knowen what he is, before he be in authoritie.

As darnell springing vp among good wheate, and nettles among roses, euen so enuie groweth vp among vertues.

They that are ready to take a tale out of another mans mouth, are like vnto them, which seeing one proffered to be kissed, would hold sooth their lips to take it from him.

Like as an hare both deliuereth, nourisheth, and is with young all at once: so an vsurer before he hath beguiled one, deuileth how to deceiue another by making a false bargaine.

Like as an horse after he hath once taken the bridle, must euer after beare one or other: so hee that is once false in debt, can lightly neuer after be thoroughly quiet there from,

Like

Like as Physicians with their bitter drugges doe mingle sweet spices, that they might be the better receiued: so ought checkes to be mingled with gentle admonitions.

Like as the booke which are seldome times occupied, will cleave fast together: even so the more weareth hard, if it be not oftentimes renued.

The popson which Serpents continually keepe without any harme, they spew it out to others destruction. But the malicious contrariwise hurt no man so much as themselves.

As it is great foolishnesse to leaue the cleere fountaines, and to fetch waters in puddles, so is it likewise to leaue the Euangelistes, and to studie the dreames of mans imaginations.

Like as an Adamant draweth by little and little the beaue yron, vntill at the last it be toynd with it: so vertue and wisdom toyne men vnto them.

As he which in a game place runneth swiftest, and continuing still his place, obtaineth the crowne of his labour: so all that diligently learne and earnestly follow wisdom and vertue, shall be crowned with euerlasting glorie.

FINIS.



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